

CHRISTIAN EDUCATION

Building a Bible Lesson

1. Choose a passage that presents a spiritual truth, illustrates the personality and work of a particular Biblical character, or adds to Biblical knowledge in some special way.
2. Choose the translation that best presents that particular passage. Do you want a particularly poetic rendering, a very modern "with it" approach, or a scholarly approach? Choose the translation that best presents what you are intending to work with.

Some translations to look into: (Whole Bibles)

King James Authorized Version

Revised Standard

Schofield Edition of King James

Living Bible

Jerusalem Bible

Oxford Bible (New English Bible)

Today's English Version

Douay-Rheims > Catholic Editions - Include Apocrypha
Confraternity

The Bible Designed to be Read as Living Literature

(also includes Apocrypha)
Wycliffe

New Testaments:

Moffat

TEV

Authentic New Testament (written by Jewish scholar)

3. Identify the passage in time. When was it written?
What historical facts surround the passage?
What was the situation of the people it was written to or about?
What had happened or was about to happen?
4. Identify the passage geographically. Where was this going on? What were some of the characteristics of the region or area? Why were the people there -- living or just passing through?
5. Use a bible dictionary or commentary. What unusual words or ideas are presented? How can these be made clear to the people the lesson is intended for? Is there any conflict of interpretation of the passage or a conflict over translation of the passage? How can this be presented to the student so that there is no problem made for him or her about the intent of the passage.

Working with Age Groups in Bible Teaching

Characteristics of Pre-School Children:

1. Very short attention span -- 3-5 minutes at most.
2. Short ability to sit still, need for motion.
3. Lack of small muscle ability. Large muscles better developed. (Difficulty in using pens, pencils, crayons, scissors).
4. Warmth & affection freely given, relatively freely received. Some fear of adults who are strange, particularly at 4 years of age.
5. Some separation anxiety. Afraid to be separated from mother or important adult.
6. Emotional storms, tantrums relatively frequent over small matters.
7. Negative about many things. Asked if he wants something, will often say "No" even when he or she really wants it. Better to offer two relatively similar choices.
7. Often are hungry or tired when they arrive at church or school -- trip in itself is wearying. Need quiet rest time or small snack, particularly if parents are in church and child is left for care during service.

Characteristics of a Bible lesson for small children:

1. Should be an action story. Children this young relate poorly to abstractions.
2. Should be about clearly definable people. Small children have few templates for people types -- people involved should fit fairly comfortably into ideas they already have.
3. There should be an idea pertinent to their lives.
4. There should be an ethical truth. Children this age have a strong sense of justice and injustice.
5. Humor teaches a child more than solemnity. It should be fun to learn.
6. Memory work should be extremely short and not overused.
7. The child can be asked to draw or create something to express what the lesson meant to him. Give him time to express to you what his creation means to him.
8. The young child can retell the story as drama, dance or physical activity of some sort --- even if it means little to the adult, it has meaning for the child.
9. The central idea should be picturable in some fashion. (Old Chinese proverb bit - Picture is worth 1,000 words.)
10. Is there a song that can be related? Most children love to sing -- many will make up songs.

Working with Age Groups in Bible Teaching

Characteristics of School Age Children: (9 and up)

1. Girls develop physically earlier than boys, may be larger, more verbal. Often better to separate them at this age if there is conflict.
2. If there is no conflict, better to keep them together so there is a lessened tendency to behave in sexist manner, either on part of teacher or kids.
3. Children this age like to assume responsibility.
4. This age is often a plateau age -- children are in a growth hiatus and have lots of unused energy. It needs to be channeled.
5. Children this age are often more able to relate to adults than to each other. This is the age when kids quote adults "My mother says ..."
"My teacher told me so."
6. By 10½ or 11, the child is at the peer group stage, his "gang" or "club" begins to be more important than adults.
7. This is a rowdy age, be prepared for it. This is the age that most teachers find the most difficult to work with.
8. Girls this age giggle a lot -- our society expects it of them. Tell them that and they often stop.
9. This can be a pre-delinquent age. Serious problems begin to show up in behavior at this age. Be prepared to deal with an emotionally upset kid who acts out, may start a fight with others, and may throw a humdinger of a tantrum.
10. This age group has a strong sense of justice, right and wrong, and a strong ethical conscience.
11. This is an idealistic age.
12. Many children this age have a strong sense of religion. Youngsters this age think about making a profession of faith, being confirmed, taking communion. They are interested in the rites and ordinances of the church.
13. Youngsters are often voracious readers. They will read obsessively. Take advantage of it.
14. These children are realists. They take to action and adventure stories. Paul's travels interest them, for example.
15. They want to know how things apply to them, and they will often ask for a direct specific application of a scriptural truth, (and woe to us if we show ourselves as not being able to live up to their concept of what is expected).
16. They often expect more of themselves than they can give.
17. This is the "collector" age. Many children have odd and interesting hobby collections.



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Characteristics of a Bible lesson for school age children:

1. The children can read the Bible for themselves at this age, particularly if in a easy to read translation, like the TEV.
2. This is the age when kids can be taught a lot about the physical makeup of the Bible, where to find the different books of the Bible, how the books are grouped, etc.
3. Children this age like to memorize, and can memorize long passages very easily. Some can't. Don't make it a contest. But some memory work is stimulating at this age, and can be an asset later on.
4. Many children can and do like to read about Bible heroes and heroines, and other religious heroes. Putting them on to other books they will enjoy can help them learn more about themselves as well as about religion oriented facts.
5. Children this age usually like maps and diagrams and are learning to use them in school. They like making diagrams of the temple, maps of Paul's journeys. These are valuable parts of a lesson from the Bible.
6. Drama is important in a lesson. They like acting out the different characters.
7. They like to sing, but may realize they don't sound too good. Let them sing, encourage them to learn the great hymns.
8. Children this age like puzzles and contests, if all get a chance to participate and win sometimes. There are great Bible games -- One is based on learning the Ten Commandments -- or a board game can be constructed to teach part or all of the lesson. Kids this age love board games.
9. Use word games to reinforce parts of the lesson.
10. Bible search games are interesting. Finding a particular verse, or three verses that mention Paul, or six times when Jesus said, etc.
11. This is an activity age. Children learn more by doing than just being read to or reading.
12. Children this age can often develop the meaning of a passage for themselves. They can find the spiritual truth for themselves. Let them.
13. The child of this age understands prayer. Help his grow in his ability to pray through the lesson.
14. Many children are troubled at this age. Help them find comfort in conflict through the Bible lesson.
15. Many children want either ethical or moral guidance at this age. Help them learn from their Bibles.
- 16.

BOOKS

Patty Lyman:

Nonviolent and Nonsexist Books for Children

The following list of books can be found in the public libraries of most large cities. The following symbols were used: P = picture book, I = intermediate age level (8 to 12 years old).

Allfry, Katherine. *Golden Island*. Doubleday, 1966. Nonsexist (I). Adventure of a girl and a dolphin. Very much a story about dealing with reality and growing up.

Arneson, D.J. *Secret Places*. Photos by Peter Arnold. Holt, Rinehart and Winston, 1971. Nonviolence (P). Little boy shares his joy and love of nature and woods, through colorful pictures, and his hope it will not be ruined by industry.

Basilevsky, Masey. *Branislav the Dragon*. D. Mackay Co., 1967. Nonviolence (P). Nonviolent dragon and his adventures.

Bonsall, Crosby. *It's Mine—a Greedy Book*. New York: Harper and Row, 1964. Nonviolence (P). Learning how to share, working out own problems.

DeRegniers, Beatrice. *Catch a Little Fox*. Illustrated by Brinton Turkle. Seabury Press, 1968. Nonviolence (P). Story in song about children out to catch animals. The illustrations are particularly good.

Evans, Katherine. *A Bundle of Sticks*. Chicago: Albert Whitman and Co., 1962. Nonviolence (P). Fable of how a weaver teaches his sons that we are strongest when we all work together.

Hall, Marie. *Play with Me*. (Unable to get publishing data). Nonviolence (P). Little girl tries to catch some animals to play with, but they all run away. When she sits quietly, without moving, they all come back and sit beside her.

Hamanda, Hirotsuke. *The Tears of the Dragon*. Parents Magazine Press, 1967. Nonviolence (P). Boy tries to convince village elders that dragon they have never seen is not evil; so he goes off to invite dragon to his birthday celebration. A very beautiful book.

Hoffman, Phylliss. *Steffie and Me*. Harper and Row, 1970. Nonsexist (P). About a very mischievous little girl—adventurous.

Hutchens, Pat. *Tom and Sam*. Macmillan, 1968. Nonviolence (P). Fable about getting along with your neighbor.

Janosch. *The Crocodile Who Wouldn't be King*. Putnam, 1971. Nonviolence (P). Crocodile king's son refuses to be like violent smelly father, and goes off to live peacefully.

Jewell, Nancy P. *Try and Catch Me*. Harper and Row, 1972. Nonsexist (P). Little girl's joy in discovering nature, using her imagination and being adventurous.

Nonviolence (P). Old lion agrees to allow bird to lay eggs in his crown. Story about the power of kindness.

Konigsburg, E.J. *From the Mixed Up Files of Mrs. Basil E. Frankweiler*. Atheneum, 1967. Nonsexist (I). Girl decides to leave home with her younger brother to live in the Metropolitan Museum of Art.

Konigsburg, E.J. *Jennifer, Hecate, Macbeth, William McKinley and Me*. Atheneum, 1967. Nonsexist (I). Friendship of two girls and their magical adventures. It is only after one is way into the story that you find that one girl is white and the other black.

Krumgold, Joseph. *Henry 3*. Atheneum, 1967. Nonviolence (I). Boy tries to find way to end all wars. Book is sexist, but good on feelings and dealing with reality of the world.

Lasker, Joe. *Mothers can Do Anything*. A. Whitman, 1972. Nonsexist (P). Beautifully illustrated book about all the things mothers do.

Illustration by Michael Benedetto (age 5)



Jewett, Sarah Orne. *A White Heron*. New York: Thomas Crowell Co., 1963. Nonviolence (I). Story of a girl's love for nature and her difficult decision to protect a bird from a hunter.

Keats, Ezra and Jack. *Letter to Amy*. New York: Harper and Row, 1968. Nonsexist (P). Decision of boy to invite girl to his birthday party despite the fear of the boys making fun of him.

Kishida, Eriko. *The Lion and the Bird's Nest*. Crowell, 1972.

L'Engle, Madeleine. *Dance in the Desert*. Ill. by Symeon Shimen. Farrar Straus Giroux, 1969. Nonviolence (P). The illustrations in this book are magnificent, better than the story. Family plans to cross the desert, which is full of dangerous animals. Story tells of a night all the animals danced with the infant son.

Lionni, Leo. *Swimmy*. New York: Pantheon, 1963. Nonviolence (P). Swimmy is a fish that organizes little fish to swim as one big fish so they no longer will be afraid of the giant predators of the ocean.

Piatti, Celestino. *The Happy Owls*. Athenum, 1964. Nonviolence (P). Legend about happy owls and why they were peaceful.

Stephoe, John. Stevie. Harper and Row, 1969. Nonviolence (P). Problems of a boy relating to younger foster brother.

Waber, Bernard. *Ira Sleeps Over*. Boston: Houghton Mifflin Co., 1972. Nonsexist (P). Boy is afraid to take his teddy bear with him when he goes to sleep at a friend's house. The illustrations are good. Both parents are shown cooking dinner, etc.

Watson, Sally. *Other Sandals*. New York: Holt, Rinehart and Winston, 1966. Nonviolence, Nonsexist (I). Girl leaves kibbutz for the summer to live in city, and makes friends with Arab girl despite her hatred for the Arabs. Beautiful description of life in a community setting.

Zolotow, Charlotte. *The Hating Book*. Harper and Row, 1969. Nonviolence (P). How misunderstandings can cause ill feelings and how they can be straightened out.

Zolotow, Charlotte. *The Quarreling Book*. Harper and Row, 1963. Nonviolence (P). How a quarrel is started and how love and joy break the pattern.

Zolotow, Charlotte. *William's Doll*. Harper and Row, 1972. Nonsexist (P). Little boy wants doll despite disapproval from people around him. ■

Patty Lyman is a member of the Philadelphia Life Center.

Steve Bisset: A Nonviolent Bibliography

Bainton, Roland H. *Christian Attitudes Toward War and Peace*. New York: Abingdon Press, 1960. The best historical treatment of Christian thinking on the problem of war. He argues for Christian pacifism on the pragmatic grounds of war's futility and on the basis of atomic warfare's menace.

Carter, April, et al. *Non-Violent Action: A Selected Bibliography*. London: Housmans, 1970. A good source for Gandian type non-

violent resistance approaches.

Douglass, James W. *The Non-Violent Cross*. New York: The Macmillan Company, 1966. A defense of non-violent resistance from a Catholic perspective. Has a good section on Ramsey's just war theory.

Eller, Vernard. *King Jesus' Manual of Arms for the Armless*. Nashville: Abingdon Press, 1973. A study of warfare in the Bible from the Old Testament to Revelation from a nonviolent perspective.

Ellul, Jacques. *Violence*. Translated by Cecelia Gaul Kings. New York: The Seabury Press, 1969. A good treatment on the nature and results of violence with a call for Christian radicalism as an alternative.

Enz, Jacob J. *The Christian and Warfare*. Scottdale, Pennsylvania: Herald Press, 1972. Some good thoughts on the problem of Old Testament Warfare.

Gregg, Richard B. *The Power of Non-Violence*. New York: Schocken Books, 1966. Good for showing the utilitarian benefits of nonviolence in the Gandian-Christian tradition.

Hershberger, Guy Franklin. *War, Peace, and Nonresistance*. Scottdale, Pennsylvania: Herald Press, 1953. The most concise statement of Mennonite non-resistance showing its difference from pragmatic pacifism.

Lasserre, Jean. *War and the Gospel*. Translated by Oliver Coburn. Scottdale, Pennsylvania: Herald Press, 1962. Excellent treatment from a French Reformed perspective on New Testament problems for a nonviolent position. Has a good section on the police function and death penalty. Poor on Old Testament problems.

Macgregor, G. H. C. *The New Testament Basis of Pacifism and the Relevance of an Impossible Ideal*. 6th Edition. Nyack, New York: Fellowship Publications, 1941 and 1954. A defense of pacifism from a New Testament basis and a good interaction with Niebuhr's criticisms of pacifism.

Rutenber, Culvert G. *The Dagger and the Cross*. New York: Fellowship Publications, 1950. Good on biblical problems which pacifism must address. On a layman's level.

Seifert, Harvey. *Conquest by Suffering*. Philadelphia: The Westminster Press, 1965.

Sharp, Gene. *Exploring Nonviolent Alternatives*. Boston: Porter Sargent Publisher, 1970. Good sources for examples and suggestions for nonviolent resistance.

Yoder, John Howard. *Karl Barth and the Problem of War*. Nashville: Abingdon Press, 1970. *The Christian Witness to the State*. Newton, Kansas: Faith and Life Press, 1964. *Nevertheless — The Varieties of Religious Pacifism*. Scottdale, Pennsylvania: Herald Press, 1971. *The Original Revolution*. Scottdale, Pennsylvania: Herald Press, 1972. *Peace without Eschatology?* Ziest, Netherlands: Heerwegen Conference, 1954. *The Politics of Jesus*. Grand Rapids: William B. Eerdmans Publishing Company, 1972. Yoder's works are good for giving a basic framework upon which to establish a nonviolent perspective. However, he is not one for answering all the proof texts which are used against nonviolence. He does have good comments on the Old Testament problems and on the State's sword-wielding function. *Nevertheless* is an excellent summary of different types of religious pacifism.

Zahn, Gordon. *War, Conscience and Dissent*. New York: Hawthorn Books, Inc., 1967. A sound defense of the need for pragmatic pacifism based on the futility of war and the power of nonviolence.

Journals

Childress, James F. "Nonviolent Resistance and Direct Action: A Bibliographical Essay." *The Journal of Religion*, XLII (October, 1972), pp. 376-396. An excellent bibliographic essay from a religious perspective giving all the recent works on nonviolent resistance.

Lind, Millard C. "Paradigm of Holy War in the Old Testament," *Biblical Research*, XVI (April, 1971), pp. 16-31. Some important insights into the character of Old Testament warfare. ■

Steve Bisset was one of the founders of the POST-AMERICAN, wrote his M.A. [Philosophy of Religion] thesis on nonviolence and is now living in a community in Michigan.

Good News!

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MOTHER'S DAY

SPECIAL WOMENS' ISSUE

SMILE, GOD LOVES YOU!



METROPOLITAN COMMUNITY CHURCH

MINISTERIAL STAFF

Pastor:
Rev. Elder James E. Sandmire
Assistant Pastor:
Rev. Donald E. Pederson
Staff Ministers:
Rev. Joan Johnson
Rev. Laurence Bernier
Rev. Paul VanHecke

Founder & Pastor Emeritus:
Rev. Elder Troy D. Perry

Minister of Music:
Rev. William Smith
Choir Director:
Mr. James "Jimmi" Irving
Church Attorney:
Mr. Al Gordon
Coordinator of Visitation:
Earl Schmidt

SCHEDULE OF SERVICES

Sunday
Singspiration 10:30 am
Morning Worship 11:00 am
Evening Worship 7:30 pm
Tuesday
Spanish Service 7:30 pm
Wednesday
Prayer Service 7:30 pm
Monday thru Friday
Prayer & Holy Communion
Service (Chapel) 7:00 pm

Samaritan Theological Institute

Classes are available through correspondence as well as classroom study. See:
Rev. Jeff Pulling, Registrar — or
Ms. Karen Wheeler, Dean

Sunday School Classes:

Ages: 2, 3, and 4
Ages: 5, 6, and 7
Ages: 8 thru 12
Classes during church services.
Before services, all Sunday school children meet in the last two rows of the Sanctuary on the piano side.

Good News!

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Jesus is the Emancipator. There had never been anyone who appreciated the personhood of women as he did. There has never been anyone like him since.

Primitive societies subjected women to a position verging on slavery. The women bore the children abundantly, reared them, kept the hut in repair, gathered the food in woods and streams and fields, cooked, cleaned, made all the clothing, carried the goods if the tribe moved. When the natives of the Lower Murray first saw pack oxen of the earliest settlers, they thought these were the wives of the whites. "Women," intoned a chief of the Chippewas, "are created for work. One of them can draw or carry as much as two men. They are also able to pitch our tents, make our clothes, mend them, and keep us warm at night...We absolutely cannot get along without them on a journey. They do everything and cost only a little; for since they must be forever cooking, they can be satisfied in lean times by licking their fingers."

Women were bought in marriage exactly as animals or slaves. They were bequeathed as property when their husbands died. In certain cultures (New Guinea, India, Fiji, the New Hebrides, the Solomon Islands) widows were strangled and buried, or forced to commit suicide in order to attend their man in the next life. Men were nearly always permitted to have sexual license, while women were expected to practice complete fidelity. The double standard was commonplace.

Even in more developed civilizations, women were relegated to an inferior place. Periclean Greece, for all of its culture, granted little dignity to married women. Socrates invited Aspasia, a professional courtesan, to discuss how she might ply her trade with a maximum profit.

Earlier, the great Homer, looking up from his wine bowl, advised "no trust is to be placed in women." Aristotle, revealing his own inner lack of security, wrote, "Women may be said to be inferior to man." In Rome about 215 B.C., the illustrious Cato the Censor, betrayed his male chauvinism, remarking, "Suffer women to arrive at an equality with you and they will from that moment become your superiors."

JESUS

Is

LOVE



Babylon, cradle of so much enlightenment in law, medicine, astronomy, and physics, also degraded women. The Babylonians' penal code, a model of jurisprudence in so many ways, decreed that if a man repudiated his wife, he must pay her one-half mina and be free. "If a woman repudiates her husband," the code also provided, "she shall be drowned in the river."

Buddha, who deserted his wife and was always uncomfortable in the presence of women, hesitated long before finally admitting them into the Buddhist order. His favorite disciple once asked him, "How are we to conduct ourselves, Lord, with regards to womankind?"

"As not seeing them, Ananda," Buddha replied.

Islam permits plural marriage with up to four wives, and Mohammed himself had almost three times that number. Many Moslems interpret the Koran, Surah IX verse 28 to permit temporary alliances for men away from home on business, or at war. The marriage bond with any wife may be dissolved at will by the husband, according to Islam. The reason why the initiative lies with the man in Koranic law was summed up by the president judgment and more capable of self-control and the one to pay the alimony, Islam has given him the right to dissolve the marriage...the woman is liable to abuse such a right since she is temperamentally and emotionally unstable."

The Code of Manu, the Brahman Law in India advised sternly, "The source of dishonor is woman, the source of strife is woman, the source of earthly existence is woman; therefore, avoid woman." Among the Chinese, perhaps the most civilized people of the time, custom backed by law reduced women to a humiliating position. A woman who disobeyed her husband was believed to become a jackal in her next incarnation. If too many daughters were born and times were hard, the infant girls might be abandoned in the fields to die of exposure or be eaten by prowling animals. Women lived in separate quarters, never mingling with the men. The poet Fu Hsuan sang:

How sad is it to be a woman!
Nothing on earth is held so cheap.

Hebrew woman, although not reduced to the level of man's beast of burden or plaything, nevertheless was relegated to second-class citizenship. In the great temple in Jerusalem, women could not pass beyond the Court of the Woman. The more sacred inner precincts were for males only. Summing up woman's place, the Sayings of the Jewish Fathers states, "Her domestic concerns, to leave her husband free to study in the schools, to keep house for him until he returns."

The church has never caught up with Jesus. In spite of the auspicious start where its corporate life reflected the truth that "...there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28), by the third century, A.D. the church fell into its own kind of double standard. St. Anthony, retiring to the desert, introduced a rigorous asceticism with antifeminist overtones. In reading the accounts of poor Anthony's temptations, one need not be a Freudian to detect his covert sexual fantasies. The writings of other Christian hermits and monastics reveal a blushing blatant preoccupation with women as sexual objects. In effect, they syllogistically thought, sin is rooted in desire, the cause of all sexual desire is women; therefore, the devout man must remove himself from all contact with the noxious source of evil. This streak of antifeminism has stained all subsequent theology, and the church never has quite rinsed it out.



FROM THE ASSISTANT PASTOR'S DESK

ON A NEW HIGH WITH...

The Retreat

A quiet and peaceful setting. An opportunity for spiritual uplifting. Good fellowship with your sisters and brothers in Christ. They all come together May 28-30 during the second annual Southwest District Spiritual Retreat.

It's very much like camp meetings of yesteryear — lots of good singing and inspirational sermons. Here's a profile of what's in store during this spiritual weekend:

- Friday, May 28: Check into your lodgings from 5 p.m. After dinner at 7 p.m., share an 8:30 p.m. evening service with The Rev. Elder Troy D. Perry speaking.
- Saturday, May 29: Morning encounter groups focus on a variety of topics designed to challenge, inform and inspire you. Then, spend a full afternoon enjoying the wide range of activities which Cottontail Ranch has to offer. Rev. Troy Perry will preach the evening worship.
- Sunday, May 30: What could be more beautiful than Sunday services in the unspoiled majesty of God's natural surroundings. The retreat ends at approximately noon.

The nominal \$22 registration fee covers lodging for two nights and all meals served during the weekend. This includes the basic registration of \$6.00 (registration, a grounds fee and insurance), your room at \$2.00 per night, and meals at \$2.50 each.

The Setting

Located about six miles from the Pacific Ocean, Cottontail Ranch sprawls across 23 acres of huge trees, lush meadows and rolling hills.

Modern facilities in this rustic setting include a spacious dining room and lodge. All cabins are heated and comfortable.

Recreation abounds. There's volleyball, basketball, softball, ping pong and hiking. You can swim in a large, heated pool and horseback riding is available if you make advance arrangements.

The Directions

Easily accessible from either the Ventura Freeway or Pacific Coast Highway, Cottontail Ranch is located just off Malibu Canyon Road.

On Malibu Canyon Road, the Ranch turnoff is five and a half miles from Pacific Coast Highway or four miles from the Ventura Freeway.



The Registration

Please print information requested below. Detach form and mail with your check or money order payable to Southwest District Conference.

Name.....
Street.....
City.....
State.....ZIP.....
Home Phone (optional).....

Amount Enclosed \$.....
(If less than a full \$22 weekend, please specify number of meals; which night. The basic \$6.00 registration fee must be included regardless of the length of your stay.)

Mail to:

Rev. Robert Cunningham
MCC Long Beach
785 Junipero Avenue
Long Beach, CA 90804

If mailed, reservation deadline is May 22. Maximum sleeping capacity is 225 persons.

The Gear

Bedding needs include sheets, blankets and a pillow.

You'll want to bring comfortable, casual clothing for the weekend. (Don't forget a sweater or jacket for cool evenings and a swimsuit if you plan to use the pool.)

Among normal toilet articles (like soap, towel, toothpaste, etc.), you may want to include a hand mirror. Mirrors at the Ranch are not always located above the lavatories.

The Rules

For our safety and protection, Cottontail Ranch has established these standards for all their guests to follow:

- Parking available adjacent to the corral (a short distance from the lodge). Speed limit is five miles per hour.
- Smoking permitted in dining lodge and outside areas near clearing. No smoking in cabins.
- Turn off water faucets after use. Turn off all lights and heaters when not in use.
- If moved, bunk beds should be put back the way you found them. Mattresses must not be taken outside cabins.
- Do not run, eat or smoke around pool area.
- Place trash in receptacles provided.
- Report any injury to the caretaker for documentation. Report any fire to the caretaker immediately.
- No utensils may be taken from the kitchen. Please do not sit on dining room tables.



On a new high with...

Southwest District
Second Annual
SPIRITUAL RETREAT

May 28-30, 1976
Cottontail Ranch
Woodland Hills





DEACONS' PAGE

PRESENTED
BY JANE
CARL

On the Sunday the pledges were made for the coming year, I had to work. It posed no major problem though. Rita was aware of what our income was, she knew how to figure the 10% for tithes — It did not occur to me to suggest to her what to pledge. When I came home from work she met me with the usual bounce and smile and an extra excitedness. "Oh honey," she said, "Guess how much we pledged today!" When she told me, I just about fainted. She had gotten carried away in estimating what we could afford to give. She had gone \$30.00 over the "normal" tithe and offering — She said we could just explain it to Judy (treasurer) and change the pledge. But, it's my feeling that once a commitment is made, you cannot go back on it, no matter the reason. It has, however, worked out more than fine. When the quarterly statement came out last month, we found that we had been so financially blessed that we only "owe" \$70.00 more on the entire pledge for the whole year! (and Jane thinks her story about the grain elevator operator is exciting.)

Exhorter Brenda Hunt

Throughout the Universal Fellowship, the month of February was declared Stewardship month. During that time we were taught about giving of our time, talents, and financial means to the Lord. Many people stepped out on faith and tested the Lord and have been blessed by God because of it. There are many testimonies that I have heard recently and I would love to print all of them, but space won't allow it. But, take note of what two of our sisters have to say and then try God for yourself and see if you too won't be blessed.

Jane Carl

When I was a Mormon I was a grudging tithe payer. I calculated my tithe to the nearest half cent and alternated rounding it to the whole cent, first in my favor, the next week in God's! Finally, the Lord taught me how to be a real tithe payer in MCC Seattle. We had a special offering to liquidate church debt and I was moved to put my entire fortune in — \$1.60. The next day I stopped off at a religious bookstore and ran into two sisters from the church. One of them stuffed a check into my hand for \$16.00 — exactly 10 times what I had put in the offering plate. She said the Lord had told her to give that amount to me. Since I was unemployed, it sure came in handy. Still, I was skeptical. It *must* be a coincidence, I thought. Then a check came in the mail. It was a severance check from my lover's old job. It should have been only \$30.00 or \$40.00, but instead, it was \$160.00!! That was one hundred times what I had put in the offering. God had shown me that if I would obey this simple command, and give joyously my meager tithe, God's blessings would pour out from heaven. I have been a faithful tithe payer ever since.

Rev. Val Valrijean



EDITORIAL COMMENT

by "PUNKIN"



As editor of the GOOD NEWS outreach, I feel I have a specific responsibility to keep people aware of the times and happenings. It is my desire to hear from any groups or individuals on any issues they feel pertinent to our church and, in fact, our community. Obviously, a lot of discretion must be used at all times, we are a church publication. Please feel free to write and let me know any response to articles, issues, or merely to submit new ideas. We are always capable of change and/or growth in all areas.

The following article has very little of my own originality, but is taken from several different ideas or thoughts of prominent people in UFMCC; and relates also some of the established procedures set by the UFMCC.

The Metropolitan Community Church stands in a unique position among churches today. It stands in this position not only because of MCC's obvious difference: the Christian outreach to the gay community, nor even because of its distinction of being the world's only stage where true ecumenicism is being enacted. Of course, these two factors place MCC in the forefront of the growing Christian movement to return to Christ's summons: (which the established churches have so long ignored) "Whosoever will, may come;" but in addition to these things, MCC has become the vanguard of the Christian feminist movement.

Yes, we can exercise our intellects, delight in our bodies, shape our own experiences, and affirm our future life in the spirit. Jesus, himself, is a feminist, yet some of you are horrified by the word, which simply indicates a belief in equality between women and men. Do not be confused, feminism does not mean separatism when applied in the Christian sense of the word.

In no other church in the world, at this time, are men and women capable of looking at each other as human beings, and not as extensions to the roles society has insisted they adopt.

We are unique. In Metropolitan Community Church there is no reason why we cannot look on each other as equals. None of our men have wives at home serving as unpaid maids, nurses, and housekeepers. Giving women equal voice is not going to jeopardize the private realm where, too often, a man rules as did the despots before the reformation, on his assumption of the divine right of kings (in other words, the belief that certain people are predestined to rule by virtue of the position into which they were born. In the past, this travesty of justice was based on being born the child of a king and thus having "royal blood." In the present this privilege comes from being born "male.") In the same vein, our women do not customarily have husbands who must be manipulated into working himself into an early grave supporting her into weak-thinking, helpless role.

Our only major hurdle is to dispel the myth and superstition surrounding the feminist movement in order that both men and women can work together in harmony to create a ministry in which there is no elite, but where we are in truth "one in Christ Jesus." We have to approach this hurdle in two ways. The first and major way is to reason together, both men and women, so we realize that the desired result of this movement is to bring us closer together in the end. There is no love (in the sense in which Christ used the word "love") between people who are not equal. When there is an assumption of superiority on the part of one toward the assumed inferiority of another, love does not exist.

"Equal rights of men nothing more. Equal rights for women nothing less," was the rallying cry of Susan B. Anthony and the early feminists. It is valid for use today.

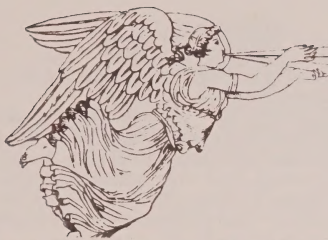
Rumors that Christian feminists want to divide the church must be brought out into the open, and dispelled in an atmosphere of love, while at the same time there must be an open acceptance of the truth of these issues the women are raising. (And some of the men.)

No woman should be placed in a position where she has to defend a church policy which is based on the misuse of quotations taken out of context by misogynic male clergymen bent on keeping women out of full participation in a church founded by our Lord Jesus Christ, who in all scripture accounts treated women with love and respect as friends and equals.

Anyone who makes the acceptance of a woman conditional upon her open or tacit acceptance of a code of ethics which defines her as an inferior must be sinning against the spirit of Christ's message, and also against the universal principle of Christianity as outlined by Paul, himself, in Galatians 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: For ye are all one in Christ Jesus."

Some of us must learn Hebrew and Greek in order to go back into copies of original manuscripts which show that many times the terms meaning "all people" were translated by males into the word "man." Examples of this would be Genesis 1:27: "So God created man in his own image, in the image of God created he him; male and female created he them" and Genesis 5:1-2: "... In the day that God created man, in the likeness of God created he him; male and female created he them; and blessed them, and called their name Adam, in the day they were created." The real significance being that God, in fact, created woman and man jointly and at the same moment. The ministry of MCC was founded on the love of God for all — ALL.

Our church is a Christian church and not a gay church. No distinction is made between our members and friends, be they gay or straight; black, white, chicano, indian, oriental; male, female; young, old; deaf, blind, or otherwise handicapped — we all hear and experience that God has no step-children. We are all God's heirs, through our acceptance of Jesus Christ as Lord and Savior. We no longer have to settle for second class membership in the body of Christ now that we have MCC.



BUENAS NUEVAS!

A Spanish Outreach of MCC-LA

GAY CRISTIANO

Preparado por Exortador Bern David con la alluda de Rev. Bob Sirico

Gay Cristiano?

Primer quiero empezar diciendo que yo creo que la Biblia es la palabra de Dios. Sera mas facil discutir esta cosa de un punto social, pero como cristianos me parace que deveriamos de interesarnos lo que Dios tiene que decir en cual quier motivo.

Voy a empezar hablar por un momento sobre las cosas que me afectan a mi primeramente y las preguntas que yo tenia cuando primeramente realize que yo era homosexual y que a la misma que era cristiano. En el libro de Genesis nosotros leemos sobre de Dios que crea el hombre y la mujer en el jardin de Eden y alguna gente dicen que toda la vida tiene que hacer de la misma manero o seguir de la misma manera que empezo Adan y Eva.

Asi se esta cierto entonces mi pregunta es, Que toda la persona en la tierra tiene que ser primeramente casados y despues tener hijos? Yo creo es el motivo por cual Dios bendijo al derecho. No quiere decir que haya maldecido al homosexual.

Tambien en el libro de Genesis nosotros leemos sobre Sodoma y Gomora (Genesis 19). Ya aprendi que esta escritura condena toda forma de homosexualidad, pero escudiendo Genesis me ha dado cuenta que eso no es lo que Dios esta condenando.

En el Capitulo 19.4 y 5 dice asi: "Pero antes que se acostasen, rodearon la casa los hombres de la ciudad, los varones de Sodoma, todo el pueblo junto, desde el más joven hasta el mas viejo y llamaron a Lot, y le dijeron: ¿Donde están los varones que vinieron a ti esta noche? Sacalos, para que los conozcamos.

¿Como esto suena? Que creen que estos hombres estaban tratando de hacer? Dice más adelante que trataron de despegar la puerta. ¿Esta suena como que ellos quieren tenerse relaciones amorosos con esas varones, o tener buen tiempo? Lo que trato de decir es que estos trataron de ultrajar los angeles. No importa como sea, sea como un hombre trata de untrajar otro hombre, o una mujer trata de ultrajar otra mujer, o un hombre trata de ultrajar una mujer. Lo que vemos aquí es que he pecado porque se esta usando la fuerza y fuerza y ultraje es pecado, o sea en caso de fuerza, la violencia.

Mas adelante vemos en los profetas que estas ciudades fueron destruidos por falta de hospitalidad y injusticia y porque no tenian cuidado de los pobres.

Vemos a Levitico Capitulo 18.22. Dice asi, "No te echaras con varon como con mujer, es abominación." Vemos aquí que no te hecharas con varon como con mujer. Suena esa cosa muy fuerte. Tambien en el libro de Levetico vemos que la ley nos da que es prohibido comer cerdo, y que es pecado para el hombre y la mujer tener relaciones cuando la mujer esta teniendo la periodo menstrual. Tambien dice que al vestir con algodon y lana a la misma ves es pecado.

El libro de Levitico es parte de la ley Moisaica que Dios le dio al pueblo Judeo. Cuando Cristo vino dijo que no vengo a destruir la ley sino a cumplir la. Por ejemplo, en el Antiguo Testamento todos los hombres tenian que ser circuncisos. En la iglesia cristiana no se requiere ser circunciso para ser cristiano. Por el motivo de que Dios queria ser de Israel una nacion bien grande y poderosa el prohibio cual quier cosa que fuera, y que se hiciera para no tener hijos legalmente. Por este motivo era que Dios permitio prostitución, polygamia y concubinas para que asi se procreara la nación de Israel. Esta era con el proposito de tener hijos para creer una nacion grande.

Cuando vino Jesucristo el cumplimiento todo esa ley, entonces establecio lo que se llama la nacion espiritual de la Iglesia para que asi nosotros seamos Judios o Israelitas espirituales.

En la mes que entra discutimos el Nuevo Testamento y el homosexual.



Even the Reformers carried over into their writings the then-prevalent condescending attitude toward women. Martin Luther warned his followers, "What defects women have, we must check them in private, gently by work of mouth, for woman is a frail vessel."

John Calvin, before his marriage, writing to a friend stipulated the qualities he admired in a wife, "The only comeliness that attracts me is this: that she be modest, complaisant, unostentatious, thrifty, patient, and likely to be careful of my health." Sometime later, after his wife's death, he wrote another friend admitting his grief and eulogizing his wife as one from whom he "never experienced the slightest hindrance."

Stormy Scotsman John Knox, criticizing the rule of Mary Tudor in 1558, wrote a tract with the resounding title, "First Blast of the Trumpet Against the Monstrous Regiment of Women." In it he denounced attempts to promote any woman ("weak, frail, impatient, feeble, and foolish creatures") to any position of authority as the "Subversion of good order, of all equity and justice," as well as contrary to God and repugnant to nature!

In colonial New England, saturated with Free Church Puritanism, it was customary for the church bell to toll six times when a woman died. A man was worth nine. Samuel Johnson, the embodiment of eighteenth century Protestant enlightenment, was once asked his opinion of giving women a more prominent voice in the church. "Sir," the great man huffed, "a woman preaching is like a dog's walking on his hind legs. It is not done well, but you are surprised to find it done at all."

Among many in the church today, this is still the prevailing attitude. Witness the fact that ordination is still withheld from women in many branches in the church.

Dorothy Sayers, writer of detective stories and theological essays once astutely observed, "Perhaps it is no wonder that the women were first at the Cradle and the last at the Cross. They had never known a man like this man -- there has never been such another."

In this age of hot and cold running Lib movements, we need to behold The Liberator. What better way than through the eyes of the women who were given freedom by Him? Let's look at Jesus through the eyes of the liberated women around Him.



WHATS GOING ON?

Metropolitan
Community Church
of Los Angeles
wants you to know
their
Crisis Intervention Center
has a Gay Hotline
operating at
466-4241
and a Counseling Center
in the Church building
for individual sessions
and groups. Appointments
arranged by calling
748-0121

HOMOSEXUALITY

AND THE BIBLE

(Excerpts from an article by Dr. Robert P. Joleson, Ph.D.)

Many of us are having a difficult time accepting our gayness merely because it has been drummed into our heads through societies (hetero-standards), and in reading the scriptures without proper interpretation. (Or perhaps a little misguided translation.)

In pointing out certain bits of information from Dr. Joleson's booklet on *Homosexuality and the Bible*, we would hope to give a better understanding to those of you who are, in fact, fighting your own sexual preference.

Is it wrong for a genuine homosexual to try to change their ways?

By implication, St. Paul teaches in Romans 1:27 that it is a shame for anyone to try to change the way God has made us. If a person is heterosexual, then that person should remain heterosexual. There are a lot of homosexuals trying to change their God-given nature and become heterosexuals. They find such a change impossible. They can no more become "straight" than a real heterosexual can become "gay."

Does the Bible condemn homosexuality between women?

Moses said nothing about female homosexuality. St. Paul said that it was wrong for the true female heterosexual to try to change the sexual nature God had given her (Romans 1:27) but there is no direct reference in the word of God concerning Lesbianism. However, one of the greatest love songs ever written was sung to express the love that one woman had for another woman:

Intreat me not to leave thee,
Or from following after thee.
Whither thou goest, I will go,
And where thou lodgest, I will too.

Thy people shall be my people,

And thy God shall be my God:

Where thou diest, will I die,

And there shall I be buried:

May the Lord take me,

If death part thee from me.

(Ruth 1:16-17) **R.P.J.O.**

★ Are we to say, then, that being a Lesbian is alright according to scripture and that being a "gay male" is wrong? Let us refer back to our own natural instincts. Surely our God is just and would not have created a bunch of freaks and cast them into hell to be damned for doing what is very natural and very real in our lives today. Think it over.....

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						1 CHOIR (GOSPEL) Prac. 4:00 p.m.
2 MORNING WORSHIP 11:00 A.M. EVENING WORSHIP 7:30	3 WOMEN'S STAG 7:30 p.m.	4 SPANISH SERVICE 7:30 p.m. ALCOHOLICS TOGETHER 8:30 p.m.	5 DEAF MINISTRY 7:30 p.m. Prayer Service 7:30 p.m.	6 "CHIRO" 7:30 p.m. DEACON'S 7:30 p.m. EXHORTOR'S 7:00 p.m.	7 GROWING AMERICAN YOUTH 8:00 p.m.	8 CHOIR (GOSPEL) 4:00 p.m.
9 MORNING WORSHIP 11:00 A.M. EVENING WORSHIP 7:30 p.m.	10 WOMEN'S STAG 7:30 p.m.	11 SPANISH SERVICE 7:30 p.m. ALCOHOLICS TOGETHER 8:30 p.m.	12 DEAF MINISTRY 7:30 p.m. Prayer Service 7:30 p.m.	13 "CHIRO" 7:30 p.m. DEACON'S 7:30 p.m. EXHORTOR'S 7:00 p.m.	14 GROWING AMERICAN YOUTH 8:00 p.m.	15 CHOIR (GOSPEL) 4:00 p.m.
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23/30 MORNING WORSHIP 11:00 A.M. EVENING WORSHIP 7:30 p.m.	24/31 WOMEN'S STAG 7:30 p.m.	25 SPANISH SERVICE 7:30 p.m. ALCOHOLICS TOGETHER 8:30 p.m.	26 DEAF MINISTRY 7:30 p.m. Prayer Service 7:30 p.m.	27 "CHIRO" 7:30 p.m. DEACON'S 7:30 p.m.	28 GROWING AMERICAN YOUTH 8:00 p.m.	29 CHOIR (GOSPEL) 4:00 p.m.



MOTHER'S DAY

Another Point of View

What does it mean to be a gay mother? How are children in today's society affected by having a gay parent? What advantages and disadvantages do these children have? I can of course only speak from my own experience, but being the mother of two does give me a little insight on the subject.

I am the proud mother of a nine year old boy and an eight year old girl (Ricky and Lori). When first accepting my gayness, my deepest concern was how this would affect my children's lives. I had questions in my mind such as: Could they live a happy well adjusted life? When confronted by "society's child", could they handle it? I have been very pleased learning just how loving and beautiful children are. God has been real good to me, giving me a wonderful woman to share my life and children with. She is extremely good with the children and loves them as she would her own. They return her love over and over again. We are definitely a "Family", and a very loving family at that. My belief is that children being raised in a home full of love for one another and love for God is the strongest foundation you can give a child.

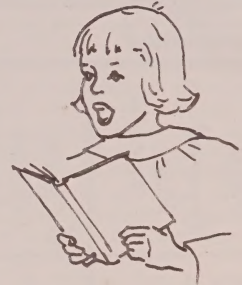
The children have an advantage over most, by seeing the gay lifestyle, and feeling the love between two sensitive and caring people. They know all about what it means to be gay and have never questioned that it is wrong. When confronted by their friends they let them know there is nothing wrong and that God loves all people and wants all people to love one another.

The children are also very sensitive, loving and caring. We are involved in MCC as a family. You might see the children lighting candles on a sunday evening service. They are always anxious to do their part. You would see my son up in the Choir next to my lover if only he were old enough. He has a dream of one day helping Willie lead in singspiration. MCC is truly a blessing where the children are concerned. It is their church and their congregation, they both feel very much at home (sometimes we're there so much they think it is their home).

My gay experience is a very happy one, the children are happy, the family is happy. As a gay mother I feel confident that my children are growing into healthy, well adjusted people. As gays we run into difficulties because of society's influence and so do the children of gays. But because of the strength of their convictions, our children will be able to help educate society in the years to come.

The real disadvantage the children have is in wanting to join in organizations. One group in particular that Ricky wanted to join, when we told of our lifestyle, the person with whom we spoke said it was against their principles and if it ever came up in discussion they would tell Ricky it was sinful to be gay. Well, he didn't join that organization. It's too bad society has to impose their antiquated, unbending ideas on our children. Punkin and I are trying to get a child care center for the children, and from there would like to try and get an organization for both boys and girls together. It's important that they learn they are both equal.

The little ones still tell me I'm the best Mom in the world, so that pretty well sums it all up. I'm proud I'm gay. And being a gay mother is really a very beautiful experience.



**"A CHILD BROUGHT UP
IN SUNDAY SCHOOL
IS SELDOM BROUGHT
UP IN COURT!"**

Happiness
A Mother's Love



It's a mother's gift knowing what to say
When the day seems cloudy and grey.
Of knowing how to cheer me when I'm lost and forlorn,
And making me glad after all I was born.
Trying to cope with my every mood,
Pushing away the bad in me, and recognizing the good.
When I'm unthinking, you take my hand,
To let me know you understand.
Tho' I've caused you trouble and strife
And been a pest most of my life,
You've always given me the wisdom I need.
And your motherly love showed strength indeed!
It's hard for me to express emotion,
Yea tho' my heart is full as the ocean.
So, in my own special way,
A poem to thank you for each and every day.



The struggle is long and hard but with the help of God there will be a day when there are no more stumbling blocks to my sisters who have a call to the ministry. They will be unceasingly encouraged instead of continually discouraged at every turn. The Christian full-time ministry in all churches is the most male-dominated profession in the world. The false teachings of many churches that the Christian is a Male God, that women are at all times to be under the headship of a man, and the consistent usage of the word "man" when referring to all persons which in effect excludes women; all this helps to discourage women in the ministry. God speaks today just as surely as God spoke in biblical times to these who will hear. Are you listening? We at MCC have seen the undeniable presence of the Holy Spirit guide and strengthen this church as it grows. God is real to us in our daily lives because of the existence of MCC and we thank God for it.

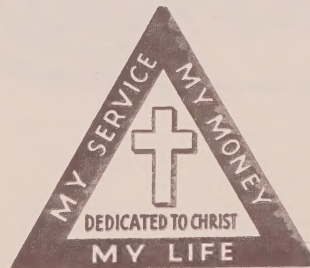
I know it is hard for some of you to understand that the masculine dimension of God and the masculine experience just seems natural to you. But we, as a church, have a responsibility to affirm the full personhood of all people, including women, if we would follow Christ. This clearly calls for elimination of sexist attitudes and traditions within the worship service.

I know when you choose songs which tell of "brotherhood," "sons of God," "man-kind," "good Christian men," "men of God," etc. — you mean no harm to anyone. Combine this with scripture readings which use the generic "man" in abundance when the more correct and appropriate translation is person or people, and the result is an unconscious conclusion that all life is lived in the masculine gender by the male sex. What was meant to be a time of worship of the true God was, for you, a worship of the masculine. The presence of women and their participation in the congregation must be recognized and affirmed by the church through the language of its worship if the Daughters of the Faith are to receive God's love and strength and worship is to provide the meaning and power we all so desperately need.

God is always working for positive change. We must be willing to open our minds and hearts to new revelations from God. We have recognized the masculine aspects of God in the past but never God's feminine aspects. Jesus, himself, cast a woman in the image of God in the parable of the lost coin. (Luke 15:8-10) God is often described as compassionate, kind, gentle, forgiving, loving, tender — all traditionally feminine qualities in our culture but God transcends maleness and femaleness since these are human categories. So, it isn't always necessary to always refer to God as "He," "Him," "His," or "Father." Titles which imply no sexual connotation should be used to affirm God is spirit, such as — "Creator," "Redeemer," "Sustainer," and "Holy Spirit."

Hymns are powerful instruments of our Faith. When all else about a service is forgotten one will still be humming the hymns and recalling the verses. We must make sure that every part of our ministry extends God's promise to all humankind, at all times.

The time is now for us to unite in LOVE, as one body, as one mind. We do have a story to tell the nations; as one people in Christ Jesus. Amen...



"Come, take up the cross and follow Me"

PLEASE HELP! — FOOD NEEDED
FOR DEACON'S CLOSET.....



DECLARATION OF FAITH

Our faith is based upon the principles outlined in the historic Christian creeds. We believe:

1. In one God: the eternal personalities of Creator, Son and Holy Spirit, being the omnipotent, omnipresent Creator of all life, the prime mover of the universe.
2. The Bible is the divinely inspired word of God, interpreted by the Holy Spirit through reason, faith, and conscience, and is our guide in faith and discipline.
3. That Jesus the Christ is God's Divine Son as well as the son of human, born of woman. That he is the manifestation of God's love and interest in humankind.
4. That the Holy Spirit is God in the world today and is available to all people who are willing to place their welfare in God's keeping.
5. That we are saved from loneliness, despair, and degradation through God's gift of Grace, being justified to God through faith in Christ. And we encourage healing of the mind and body through prayer and supplication.
6. In Baptism by water and the Holy Spirit; and all who believe and confess should be baptized in the name of the Creator, Son and Holy Spirit..
7. In Holy Communion, which is the partaking of blessed bread and wine in accordance with Christ's words, "This is my body, this is my blood." All who repent, examining their own conscience, may freely participate, signifying their desire to be received in God's communion and saved by Christ's sacrifice.

M.C.C.

LEATHER OR LACE
FORMAL OR CASUAL
ALL ARE WELCOME



FAMILIES

Family Covenant

Accepting the truth
of the Scriptural
statement, "GOD
PLACES THE SOLITARY
IN FAMILIES"

Psalm 68:6

I commit myself to:

1. Be a responsible member
of my FAMILY,
participating regularly
and actively in our FAMILY
life.
2. Pray daily, and specifically,
for each member of my FAMILY.
3. Share with my FAMILY,
openly and honestly,
my joys and my needs.
4. Give loving support
to each brother and
sister in my FAMILY.
5. Recognize that my
intimate FAMILY is
an organic part of the
larger CHURCH FAMILY
and seek the well-
being of the entire
larger FAMILY.



GROWING

AMERICAN

YOUTH

Election time is here again, and we look forward to electing new youth group representative officers. This is a time when we can see and measure our development, as we have tried to develop our youth with those kinds of qualities that will teach them both responsibility and leadership qualities.

We hope that our young people will see the great potential influence that this Growing American Youth can have in this community working within our church to express our love for Christ to other young people, who for many reasons, have been neglected.

I know that each of us can testify to the change that occurred in our living and our lives, as a result of coming to know Christ and sharing Christ with each other in this Group and Church.

It is very important that we receive your support and love to help develop a real sense of family Christian unity within our congregation. You can do your part by praying daily for the needs of our Church, sharing with us your ideas and experience that may be helpful in setting up a program of social and spiritual value. You can do your part by living a good Christian example that we can grow from as young Christians.

We do look to our older peer group for a proper example of Christian living, and often times, I feel we are let down and do not see Christ's values and living in these examples. You see, when our young people look to you for guidance they are actually looking for the Christ in you, and the differences in attitude and character between those of the world with selfish, lustful, greedy motives, and Christian values of respect for life, each other, ourselves, not greedy, but willing to give, where the motive for living is Christ oriented.

I know, that each of us wants to do our part in seeing others find that kind of love and joy we have; but, often times, we only want it as an idea in our minds, which is the extent of our wanting. It is something else to follow the idea of wanting with action, and by acting on that wanting — it no longer is an idea, but something put into practice. God will support us if the things we want are what we are willing to work for and are good for us.

You can also let other young people you come into contact with through the week, know that Growing American Youth is open to every young person 13 to 17 and 18 to 24 years of age. Our meetings are Friday night at 8:00 PM.

Remember, it's your turn to come grow with us.

G.A.Y. Historian

ARE YOU AWARE OF G.C.S.C.

Gray Community
SERVICES CENTER

FOR INFORMATION

CALL:

464-7485



IN MEMORIAM-OF THOSE WHO HAVE GONE BEFORE US...



LET US REMEMBER THOSE WHO ARE STILL FIGHTING FOR
OUR CAUSE AS GAY AMERICANS.

Rev. Troy D. Perry
Edith (Mom) Perry
Rev. James Sandmire
Rev. Robert Sirico
Al Gordon
Lorraine Gordon
Pat Underwood
Sharon Cornelison
Morris Kight
Dr. Newton Deiter

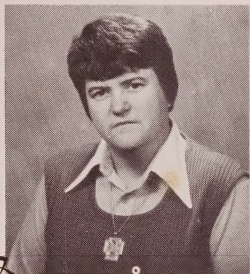
James Kepner
Anthony Sullivan
Ridhard Adams
Supervisor Edmund Edelman
Dave Glascock
Councilwoman Peggy Stevenson
Larry Reh
Jeanne Barney (and her 39 slaves)
Frank Zerilli
Mike Manning

and.....
the Pastors, Assistant Pastors,
Ministrers, Worship Coordinators,
and all leaders in all Metropolitan
Community Churches throughout
the nation...

and many, many more to whom
we owe a great deal of gratitude
and personal thanks for putting
their life on the line for us!



"MEET YOUR BOARD MEMBER"



Our Board member this month is Patricia G. Underwood. Pat was born April 15, 1935 at Baton Rouge, Louisiana, of Protestant parents. She grew up in a rural area. Loved horses and sports. Was married at age 15, became a widow at age 19, and enlisted in the USAF at age 20. While in the service she attended Florida State University, in Tallahassee, then Tulane University in New Orleans.

Going back: Due to deaths of her father and her husband, her high school education was somewhat interrupted. She was accepted in the Universities because of the high score on her GED in the Air Force. (She scored 2nd year college level).

Just a note: Pat feels she was born gay.

She was a Statistical Specialist in the Air Force.

After the service she resided in New Orleans, LA for five years. Her first relationship lasted four years and one month. Pat was prompted to move to California by an old Air Force buddy in 1961, and thus in 1965 found her way to Los Angeles. Something kept tugging at her to move westward, however she didn't find MCC until 1971. (Or MCC didn't find her until then).

Editor's note: I knew Pat back in the early 1960's and know for a fact God really does work miracles. Church is the last place I ever expected to meet her after all these years...Praise God. She is truly a great strength to do God's work, and she does it unceasingly day after day with very little recognition. Truly there is reward enough within, knowing the Lord's work is being done.

Pat just happened to notice an article in the Advocate that seemed to just pop right out of the pages at her about Rev. Troy Perry. She was waiting for a gay brother to dress for dinner one evening, and "just happened" to be glancing at the magazine. She wasn't able to rest until she made her way to church. Her former lover used every excuse to avoid coming to MCC, but finally ran out of excuses and lo and behold, they made their way into the sanctuary at 22nd and Union. Pat was completely filled with the Holy Spirit as soon as she walked in the doors, and has been a very dedicated MCCer ever since.

Among many of her duties, she served on the Couples Club Steering committee, Building Committee, Social Director, and is now serving as Church Clerk. Pat has been on the Board of Directors since Nov. 1972.

The one moment in her life she will long remember was a prayer vigil right beside Troy. It continued for the better part of a day. She smiles warmly when discussing it and says, "Things really begin to happen when Rev. Troy Perry is on his knees in prayer."

Pat Underwood is truly dedicated to the cause, to the Church, and to the community. God Bless you real, real good Pat...continue the good work.



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METROPOLITAN COMMUNITY CHURCH



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 New York, NY 10011

Good News!



"HAPPY MOTHER'S DAY!"

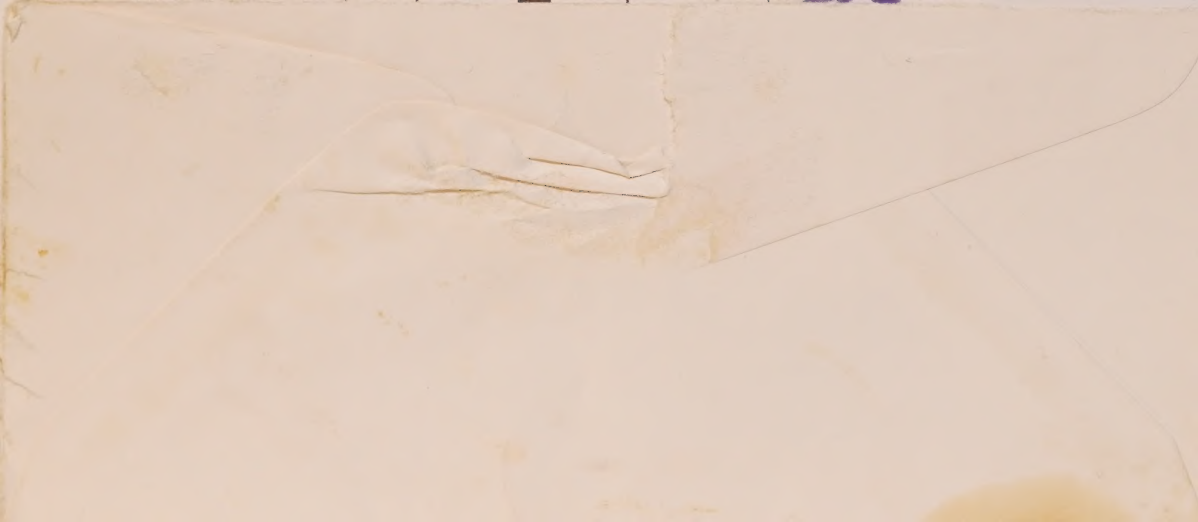


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5. Easter - From Easter Sunday to the last Sunday in May.

The theme is resurrection, the ascension of Christ to heaven, and renewal and rejoicing.

The altar is dressed in white.

6. Pentecost - First Sunday in June to First Sunday in September, approximately (dates are moveable).

The theme is the appearance of the Holy Spirit and the foundation of the early church. We discuss the manifestations of the Spirit, the work of the Spirit, the fruits of the Spirit, closeness to Jesus through the indwelling Spirit, and our own Joy in the Spirit. The scripture lessons are on the early church and the book of Acts is used instead of an Epistle lesson.

The altar is dressed in Red.

7. Dominiontide - From the last Sunday in August through to the beginning of Advent.

This season's theme is the Dominion of God on earth, and the coming of the "Kingdom of God." It is a time when the church examines what it means to be the church, to be the people of God, and talks about individual growth as Christians and the growth and stability of the local church. Traditionally, this is when people renew their pledges of service and financial support to the church, when we make commitments to serve the church as deacons, clergy, etc. Missions are emphasized, and Jesus' and the early church's instructions to the people of God are emphasized. It is the longest season and in the Catholic Church is called "Ordinary Time."

II. The Altar Dressings

Altar dressings are called "paraments," and include the frontal (decorated piece) on the front of the altar, often lectern dressings, and the dossal (the long curtain behind the tall pulpit), Bible bookmarks and various accompanying pieces. These all carry out the color theme of the season.

III. Vestments

The basic vestment is an alb (white), a cassock (black or brown -- or sometimes white), and a gown. Geneva gowns are usually black or dark blue and decorated as an academic gown with the appropriate color for one's degree (red for theology, divinity).

Cassocks are worn with a surplice (white overgarment) and a stole in the appropriate color for the season.

Albs are worn with either a stole (for ordained participants) or a chasuble (for the communion celebrant). A scapular may replace the stole (hangs down front and back equally). A dalmatic is similar to a chasuble but with sleeves and is worn by deacons. Deacons' stoles are worn across the chest.

LENTEN STUDIES ON THE APOSTLE'S CREED: LESSON RESOURCES

Developed for use by MCC DC, coordinated by Sherre Bootham (The total curriculum is still being developed.)

I. "I Believe": text, Hebrews 11

II. God our Parent/Creator

texts: Genesis 1:1 - 2:2 Isaiah 45: 5 - 12 John 1, esp. v. 12

- A. "God" - not unique to Christians, but we may want to compare God and not-God
- B. "the Father almighty"
 - 1. the father of whom? (John 1:12, Gen. 1:26 - 27)
 - 2. Old Testament references to God as parent
 - 3. "abba" - "daddy"
- C. "maker of heaven and earth" (Isaiah 45: 5 - 12)

III. Jesus Christ and incarnation

John 1: 1 - 14, esp. v. 14 "and the Word became flesh and dwelt among us"

- A. What is incarnation?
 - 1. Definitions
 - 2. Historical controversies
- B. Experience of Incarnation
 - 1. Spirit: divinity
 - 2. Flesh: humanity
 - 3. Spirit/humanity: Flesh/divinity
 - a. God the human/person the divine
 - b. God found in the flesh

"Incarnation does not provide us with a ladder by which to escape from the ambiguities of life and scale the heights of heaven. Rather, it enables us to burrow deep into the heart of planet earth and find it shimmering with divinity." Avery Dulles

IV. Jesus Christ and Atonement: The Action and Accomplishment of the Christ Event

- A. How does Jesus save me?
 - What does it mean to have a personal Lord/Savior?
 - What did God do in Jesus and how does it affect me?
 - (Many of these kinds of questions are continually asked by believers and nonbelievers alike. The Church has attempted to answer the question by offering three classic solutions (or atonement theories):
- B.
 - 1. Moral Renewal or Moral Influence Theory, developed by Abelard (see chart)
 - 2. Satisfaction or Substitutionary/Ransom Theory, developed by Anselm, based on a criminal justice model of payment for crime (see chart)
 - 3. Christus Victor Theory, from the Eastern Church, emphasizing God's power and action to disarm and defeat Evil. (See chart)
- C. Expand on Christus Victor re its particular relevance to the question of oppressed people, systemic injustice, gay liberation, personal victory. Modern use.
- D. A series of personal questions to cause the individual to interact with the context and experience of the classic theories, along with textual/scriptural references for each.

V. God the Holy Spirit; "I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

- A. Ideas on how the spirit works:
 - 1. Spirit acts to bring Word of God to life, making an impact on us cognitively and affectively, changing our perspectives, and our lives.
 - 2. Not only brings us to revelation about the word but leads to revelation beyond the word.
 - 3. Holy Spirit is incomprehensible and therefore we don't talk about it.
 - 4. If something happens we don't understand it is the working of the Holy Spirit.
- B. What church tradition says: Council of Constantinople of 381 A.D. defined Holy Spirit as:
 - 1. Giver of life [connotation - "Every living phenomenon is in its unique character, a special manifestation of the Spirit of God].
 - 2. Unity of God and Jesus
 - 3. Spoke through the prophets
 - 4. Origin of all life
- C. We cannot know God because:
 - 1. Finite spirit cannot know infinite spirit
 - 2. We have separated ourselves from God

- D. Know God only through revelation from God about God; Revelation is act of the Holy Spirit
- E. Read story of Pentecost = gift of Holy Spirit; discuss Peter's sermon = said nothing new, only said it as one newly involved in God's word, a new understanding
- F. Holy catholic church; communion of saints
 - 1. Pentecost = birth of church
 - 2. "Holy" because of its proclaimed Leader; "is a missionary movement in which the church strives to realize its essence which is also its destiny"
 - 3. Church wherever Word is spoken; "in their midst"; communion of saints; miracle of the church takes place
 - 4. Miracle of church = rises out of every grave whether self-prepared or dug by others
 - 5. "Lordship of Jesus is not adapted to golden frames; it is like a pearl that must be painstakingly sought among pebbles"
 - 6. "glory of the church is not its own; it is the glory of the One who has come into the midst of people."
 - 7. History of church shows continuous alterations = the "alteration is united in the process of its mission"
- G. Forgiveness of sin, resurrection, and life everlasting:
 - 1. If sin is separation from God, then "the forgiveness of sin means a warrant to hope beyond death for a life of communion with God."
 - 2. "The pinnacle of promise is not what he gives, but what he himself is to me. Nothing shall come between us: that is everlasting life."
 - 3. "Jesus promised forgiveness of sins because he knew that trust in the future of God, the deliberate turning towards the coming of God's kingdom is all God demands of people."
 - 4. While our name may sink into the nothingness of endless generations of earth's history, "We shall be mysteriously changed, called out of our perishable life into a new existence beyond words, and yet shall bear our identity, be recognized, and be called by the name which we received in this life - the same name by which God will acknowledge us in eternity. The 'what' and the 'how' of this continued life may escape all our efforts of thought and imagination, but we know the One who will prepare that place for us."



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

March 10, 1982

--FLASH--

--FLASH--

--FLASH--

Reverend Jennie Bull and Sherre Boothman recommend William B. McClain's Traveling Light, Christian Perspectives on Pilgrimage and Pluralism, New York, Friendship Press, 1981. \$3.75 in paperback.

They are beginning to do some anti-racist work in Washington as well!

DEALING WITH OUR FEARS

Scripture: Acts 9:1-19

Seldom does the Lord move as dramatically in most of our lives as God did in Paul's conversion experience. God inflicted Paul with a temporary blindness, and led him on to Damascus. There, in a vision God granted him as he prayed for physical and spiritual healing, our Lord promised Paul healing through the hands of Ananias. We will often become excited about this dramatic episode when we think of Paul's early days of witnessing for the Lord. We think of Paul's courage, his obedience, his faith, and we even speculate about his bewilderment.

But what about Ananias? God asked a great deal of this man. When God told Ananias to go to Paul, he replied, "Look, several people have told me about this man (Saul) and all the harm he has been doing to your saints in Jerusalem. He has only come here because he holds a warrant from the chief priests to arrest everyone who invokes your name." Ananias acknowledged Christ as Lord and Saviour; about that there is no question. But that very same Lord required a response from Ananias that would test his faith and stretch his faith and stretch his trust. Was Christ really Lord of his heart, or would fear win the day?

Imagine, if you will, Chief Davis holding a warrant for your arrest and God telling you to go heal this man! Ananias overcame his fear and accepted the Lord's assurance of His presence. Ananias met Paul and laid hands upon him as the Lord had instructed. Imagine the possible outcome of our Biblical history had not this person responded to God's will!!! We may not have had all the beautiful and inspired writings Paul left for us for our spiritual growth in Christ.

QUESTIONS

1. Does everyone have fears? What are the most common fears among your friends and acquaintances?
2. What do you fear most? How are you attempting to overcome this fear?
3. Share with the group a fear that you have overcome in your life. How has this overcoming that fear been a blessing in your life? How do you see God's hand moving in helping you overcome that fear?
4. What has the Lord asked of you that you are afraid to do? Can this group help you in overcoming this fear? If so, How?

AFFIRMATION - THE SEAL OF FRIENDSHIPS

Scriptural Content: Philemon

APPLICATION

What emerges in the book of Philemon is a triad of people, each one free to be himself and yet each one interdependent. Philemon needs Paul and Onesimus. Paul needs both Philemon and Onesimus. Onesimus needs Philemon and Paul. Each one needs the other but each one stands fast in the freedom with which Christ has made him free.

In reviewing our own friendships we sometimes find ourselves wavering between independence and dependency. Among some people we maintain a kind of uncreative aloofness; with others we go overboard, either asking too much of them or trying to do too much for them. We find ourselves needing some people so much that we make them dependent on us. Then when they express the needs we have encouraged in them, we feel resentful and am tempted to cop out of the relationship. What we need to work on is the honoring of the other person and ourselves to the point where we can recognize both the beauty and freedom of personhood and the joy of mutual support.

QUESTIONS

1. Paul felt free to ask Philemon for a favor. A favor which Philemon might have felt imposed upon due to his past relationship with Onesimus. If you were Philemon, do you think you would have
 - A. Felt Paul was being awful pushy by asking you to receive in love one who had done you wrong.
 - B. Felt honored that Paul saw enough of Christ in you to believe you'd be forgiving.
 - C. Felt obligated. After all, he pointed out that you were indebted to him.
 - D. Felt free to say no to Paul if that is what you honestly felt.
2. How do you handle needing a favor from a friend?
 - A. Hesitate and don't ask unless it is a dire emergency.
 - B. Express it at the drop of a hat.
 - C. Ask openly without too much anguishing, but allow them the freedom to say no without falling apart.
 - D. Consider it a sign of your trust in them that you can freely ask a favor.

PART II

APPLICATION

Paul was affirming both Philemon and Onesimus. To Philemon he affirmed his love and by believing that Christ in him would be willing to forgive past trespasses, he also affirmed Philemon's position as a Christian. To Onesimus he affirmed Christ in him by stating the one who is without Christ had been an unprofitable person to Philemon and probably others - in Christ was now an asset to the both of them.

QUESTIONS

1. *Now seeing Christ in one another, take the chance to affirm and build one another in the group.*

(Take the labels, and for each person in the group select two strong areas you see working in them to affirm that person. Share them directly with each one in the group.)

confirmed as canonical doctrine the faith in Jesus Christ as the God-man: one person, truly human and truly divine, the theandric Savior.

Why should we even mention this ancient council in relation to the present ecumenical discussion of ministry and sacraments? For two reasons:

First, because the reaffirmation of this classic christology, with whatever intellectual reserve, has made possible the present experience of ecumenical convergence. A simple simile is often used to illustrate the unifying power of Christ. Imagine a large wagon wheel with many diverging spokes. These radii are the divided denominations, communions, and parties of Christianity. The hub is Jesus Christ as presented in the New Testament, witnessed to in apostolic tradition, and revealed by the Spirit in present faith. Starting from the circumference, the nearer we move to Christ the center the closer we come to one another in unity.

The second reason for Chalcedon's importance is our need to appreciate the divine-human character of the Holy Spirit, the church, and the work of creation/redemption. Neither the docetic nor the naturalistic concept can suffice to account for an authentically ecumenical understanding of their reality.

These introductory theological considerations may be summarized this way: God the Creator and Redeemer works for the salvation of all persons and all things by the agency of Jesus Christ in human history, by the Holy Spirit in our lives, and by the ministry of worship, witness, and unity of the church in all the world. Apart from some such presupposition of faith, the discussion of ministry, baptism, and eucharist seems trivial and sectarian.

Thanks also to the dimension of true humanity in the Chalcedonian doctrine, we can give a credible answer to the skeptic's questioning of the practical relevance of sacraments and ministry, and hence also of church unity, to the actualities of daily struggles and conflicts in the world. Therefore, we may ask, what is the value of a recognized ordained ministry, a proper priesthood or an episcopal succession if these are not effectively representing today the ministry of Jesus Christ for personal servanthood and reconciliation? To paraphrase a

promise of Jesus: Seek first the reign of God and his righteousness, and the credentials of the ministry may be added unto you.

In ecumenical encounters and studies today we are learning of new aspects and gaining new understanding of the ministry and appreciation of the church. We see the lines of convergence carrying the churches forward. The growing consensus is not about where we have been, or are, but where we are going. What is promising and exciting about the current quest for consensus is that it moves us to gather up the theological wisdom of the past, test it against our understanding of the Bible and tradition, and keep it open to the coming unity of the future.

Now we may reintroduce the four major doctrines with which we began: Jesus Christ, the Spirit, the church, and creation/redemption. We perceive how the church union negotiations and bilateral conversations have all come closer to agreement because they first have dealt with these four basic doctrines; or else they have found their ways implicitly to consensus on the import of the doctrines before dealing explicitly with the diversities and contradictions of polity, canon law, liturgical practice, and church order.

The outline of a theological "grid" which follows serves only to suggest to a reader's comprehension both the richness of meanings of these four doctrines and the pertinence of each to the ministry and the two sacraments. At each "synapse" of vertical and horizontal columns is a cluster of theological ideas.

In the COCU chapter it is clear that the very concept of ministry is derived from the particular affirmations of theology as contained in these four doctrines. The same is true, but to a less extent, in the definition of ministry found in the *Discipline* of the UMC. This is not a coincidence; it is a demonstration of the extent to which the theology of ecumenical convergence has already influenced denominational definitions.

The theological content of this chapter should be acceptable to United Methodists, and so should the description of the laity and the threefold ordained ministry. Presbyterians, Disciples of Christ, and members of the United Church of Christ and the community churches may have more difficulty espousing this

What is the message??

Social mirrors -

All women work. How many work outside of home.

Steps to healthy self-image

Begin / Hate myself

Not worth effort - but no discussion of why - Classism.

Compliment giving. Taking wind out of sails = compliment.

(Reinforcing classism)

Positive imaging.

Beers up, make up, + go out.

"Jar your Preserves".

Question: What is God's will?
Taking step.

3. Read inspiring stories
4. Listen to positive oriented people. Beers up "making"
5. Do something you can do well, beers on it.
6. ^{water parties when first step taken!} ~~Water~~ Join a start a smile + compliment club.
7. Do something for someone who cannot pay you back
8. Assoc. + positive people, negativism is out.

7. Make a list of positive qualities
8. " " " part successes
9. Avoid garbage - avoid garbage in / garbage out.
10. Feed positive stuff.
11. Choose positive stuff.
12. Learn from successful failures.
13. Join org. that makes you do public speaking
- She's quoting ^{Dale} Carnegie: 14. Eye contact - attention.
15. Alter phys. app., when possible, needed, etc., ^{practical!}
- Depression - need of outside help - Question of trust.

"Band-aids are located in the Bible." Trivialization

O.K. to hurt. Better/better.

So many women speak of hurting, being hurt, and nothing is said about responsibility for choices.

Some hurts never heal, you have to learn to live w/ them.

Our bodies do shape our reality. (w/ thout the Maribel Morgan bio.)

Observations:

Authority of scripture.

Galatians 5-17 -
Phillips

Positive side of hatred, bitterness, resentment.
Immorality Sexual license
Sensuality ? Temptation?

What is the message they are giving women?

Women's Identity crisis -

Conflict between career/homemaker - can't do it all.

Largely single group. of 36 only 8 married.
(? significant other?)

Conflict - Self image

Need to accept self - as you are.

95% of youth unhappy in the way they look.

No idea of who we are / who God intended to be.

99% feel inferior by 10 yrs. old.

Inferior to what? Society says if not #1
failure.

3 Criteria - How we look - What we know - What we can do.

Educational level, appearance, more we do $\Rightarrow$ more we are.

Is the hidden message ("dumb, ugly, do-nothing")
stay where you are + be God's person?

Several reasons for liking you.

Psalms 139:16

God not done, in process. Eph 2:10

Comparison II Cor 2:12.

Isaiah 53:

Matt 5:3-12 Character of J.C. / conformed

Matt 6:33

"When I am weak, then I am strong!" Paul.

She keeps answering her own rhetorical questions!
Talking down to the "girls".

Knowing who you are in X.

Superinflated self-concēt - Ego -

Pollyannaish -

We choose to believe worst about ourselves.

Assuming characteristics focussed on -

! could have discussed "Self-fulfilling prophecy".

I. 30 Minutes. Write a short paragraph on five of the following:

traducianism
✓ communicatio idiomatum
✓ theotokos
325 C.E.
Mithras
Doctrine of Deification

Recapitulation
✓ via negativa
Leo's Tome
✓ Marcion 28, 32, 74
✓ Sabellianism
Donatists

II. 90 minutes. Write an essay on two of the following. Be specific!

- ✓ A. Evaluate the trinitarian formula of the Cappadocians in light of the pre-developments and later councils and in terms of your own thought.
- B. You are asked to preach a sermon based on Romans 7:13-22. How might the history of doctrine function as a hermeneutic for this text? Outline your sermon (feel free to use other biblical texts as well in your discussion).
- ✓ C. How has heresy modified or helped create orthodoxy? Discuss two or three instances in which heretical persons or positions contributed to the making of doctrine in the first five centuries. Mention specific persons, creeds, councils, etc. where appropriate).
- D. Arianism has been called one of the last gasps of the classical ideal of human perfectibility. Evaluate this idea in terms of the soteriology of the Arians and the Athanasian party.
- E. What do you feel was the major problem the early Christian writers had to deal with in developing their faith and creeds? Discuss the problem and the resolution. Be specific!!!
- F. You are a member of an ordination examining committee. A candidate is asked whether s/he believes that Jesus Christ is God. S/he answers, "No, God is God." What would your decision be and why?

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Inc. Yearly

W

Here are more than 40 brief statements on Prayer. These have been quoted out of a variety of publications. Next to each statement please place a number from 1 to 9 - if you agree (9) or disagree (1). If you have feelings in between, choose an appropriate number. Consider your own prayer life as you answer.

(Circle) the five statements that were most significant to you and underline the five that gave you the most trouble answering.

Mark
1-9

1. Prayer is an action of love; it is choosing to meet God and other people and to live in mutual relationship with them.
2. They who have steeped their souls in prayer can every anguish calmly bear.
3. Prayer is so much the heart of religion that the two can hardly be divorced.
4. Earnestness is the first requirement for fruitful praying.
5. We know that fear blocks prayer. Fear is a barrier erected between ourselves and God so that God's poer cannot get through to us.
6. Prayer is talking to God.
7. Pray to our God of the harvest to send folks out to reap it.
8. Prayer is the responsibility to meet others with all that I have.
9. As I used the unknown language which God has given me I felt rising in me the love, the awe, the adoration pure and uncontingent, that I had not been able to achieve in thought-out prayer.
10. The day you learn to be publicly specific in your prayers, that is the day you will discover power.
11. Not all persons can enter into the experience of praying with equal assurance, nor does it take the same forwm with all.
12. Prayer is another form of autosuggestion.
13. The worth of prayer depends much on the kind of God that really is.

14. One can believe intellectually in the efficacy of prayer and never do any praying.
15. Every word, every work, every labor of the Christian becomes a prayer; not in the unreal sense of a constant turning away from the task to be done, but in a real breaking through the hard 'it' to the gracious 'Thou.'
16. We do not know how to pray worthily to God.
17. The 'matter' of prayer is supplied by the world.
18. People who don't believe in miracles shouldn't pray for them.
19. I wonder whether Christian prayer, prayer in the light of the Incarnation, is not to be defined in terms of penetration through the world to God rather than of withdrawal from the world to God.
20. The power of prayer is seen in improving our character, not in changing our circumstances.
21. A burden shared is a burden halved, and the prayer of confession is a wonderfully wholesome and effective practice.
22. One's praying is affected by one's idea of God.
23. If by prayer I mean the power of words to persuade God to do things, then prayer is futile and foolish.
24. We must let God do the work. Almost always it takes longer than we think it should.
25. Sacraments...are the means of God's action, but prayer is the means of our response.
26. Prayer is not only talking to God; it is listening to God.
27. Freedom is fragile, handle with prayer.
28. To make time for prayer is to save time for work.
29. When finally we let the Holy Spirit into our innermost sanctuary, the reaction is to cry...deep soul-shaking tears, weeping rather than crying. It comes when that last barrier is down and you surrender yourself.
30. Tremendous power is made available through good people's earnest prayer.

31. I would start at the other end in teaching the discipline of prayer...not from chronos, time set by clock, but from kairos, waiting for the moment that drives us to our knees.
32. Pray for peace and grace and spiritual food, for wisdom and guidance, for all these are good. But don't forget the potatoes.
33. One's temperament makes a difference in what one may expect and receive from praying.
34. Praying while it has practical worth as yeilding satisfaction, still has no solid foundation in reality.
35. In prayer, expressed or unexpressed, we shall certainly reveal our sincerity or insincerity.
36. God may say, "No!"
37. If I pray in a "tongue" my spirit is praying but my mind is inactive. I am, therefore, determined to pray with my spirit and my mind.
38. I am really praying for people, agonizing with God for them, precisely as I meet them and really give my soul to them.
39. In its working and effects, prayer is wholly subjective.
40. It ~~is~~ not a religious virtue to make one's private demands on God and the world and insist that the thing must be done whether or no.
41. Many people today find prayer unreal and do not pray.
42. Prayer and the common life are vitally connected.
43. It would not seem permissible to pray about such things as the weather or a drought.
44. Prayer is a high type of self-deception or self-manipulation.
45. Many earthbound mortals have departed almost completely from a serious prayer-life because they thought the essence of prayer is a medieval "way to perfection," and are benumbed by their failure to attain it.
46. An obstacle to the belief in prayer is the fact that the world now seems to be so law-abiding.

Prologue

What Is This Francis?

NIKOS KAZANTZAKIS

I swear I shall tell the truth. Lord, aid my memory, enlighten my mind, do not permit me to utter a single word I might later regret. Arise and bear witness, mountains and plains of Umbria; arise, stones sprinkled with his martyr's blood, dusty, bemired roads of Italy, black caves, snow-covered peaks; arise, ship that took him to the savage East; arise, lepers and wolves and bandits; and you, birds who heard his preaching, arise—Brother Leo needs you. Come, stand on my right, on my left; help me to tell the truth, the whole truth. Upon this hangs the salvation of my soul.

"Put yourself out, Brother Francis," I used to cry. "Put yourself out before you burn up the world."

I tremble, because many times I find I cannot distinguish what is true from what is false. Francis runs in my mind like water. He changes faces; I am unable to pin him down. Was he short? Was he immensely tall? I cannot put my hand over my heart and say with certainty. He often seemed squat to me, all skin and bones, with a face that bore witness to his penury—scant, chestnut-colored beard, thick protruding lips, huge, hairy ears erect like a rabbit's and listening intently to both the visible and invisible worlds. His hands, though, were delicate, his fingers slender—indications of descent from a noble line. . . . But whenever he spoke, prayed, or thought he was alone, his squat body shot forth flames that reached the heavens: he became an archangel with red wings that he beat in the air. And if this happened at night when the flames were visible, you recoiled in terror to keep from being burned.

"Put yourself out, Brother Francis," I used to cry. "Put yourself out before you burn up the world."

Then, lifting my eyes, I would watch him as he headed directly for me, calm and smiling, his face

once again characterized by human joy, bitterness, and penury. . . .

I remember once asking him, "Brother Francis, how does God reveal himself to you when you are all alone in the darkness?"

And he answered me: "Like a glass of cool water, Brother Leo; like a glass of water from the fountain of everlasting youth. I'm thirsty, I drink it, and my thirst is quenched for all eternity."

"God like a glass of cool water?" I cried, astonished.

"And what did you think, Brother Leo? Why be alarmed? There is nothing simpler than God, nothing more refreshing, more suited to the lips of man."

But a few years later when Francis was a doubled-over lump of hair and bones, devoid of flesh, nearly breathing his last, he bent forward so that the friars would not hear him, and said to me, trembling, "God is a conflagration, Brother Leo. He burns, and we burn with him."

So far as I can gauge his height in my mind, I can say only this with certitude: from the ground trodden by his feet, from there to his head, his stature was short; but from the head upward it was immense.

There are two parts of his body, however, which I do remember with perfect clarity: his feet and his eyes. I was a beggar, had spent my entire life among beggars, had seen thousands of feet that passed every day of their existence walking unshod over rocks, in dust, mud, upon the snow. But never in my life had I seen feet so distressed, so melancholy, so feeble, gnawed away by journeys, so full of open wounds—as his. Sometimes when Father Francis lay sleeping I used to bend down stealthily and kiss them, and I felt as though I were kissing the total suffering of mankind.

And how could anyone forget his eyes after having once seen them? They were large, almond-shaped, black as pitch. They made you exclaim that you had never viewed eyes so tame, so velvety; but scarcely had you completed your thought when the eyes suddenly became two open trapdoors enabling you to look down at his vitals, heart, kidneys, lungs; whereupon you discovered that they were ablaze. He would often stare at you without seeing you. What did he see? Not your skin and flesh, not your head—but your skull. One day he caressed my face

slowly with the palm of his hand. His eyes had become filled with compassion and sweetness, and he said, "I like you, Brother Leo. I like you because you leave the worms free to stroll over your lips and ears; you do not chase them away."

"What worms, Father Francis? I don't see any worms."

"Surely you do see them when you are praying, or asleep and dreaming about paradise. You see them but do not chase them away because you know full well, Brother Leo, that they are emissaries of God, of the Great King. God is holding a wedding in heaven, and he sends them with invitations for us: 'Greetings from the Great King, who awaits you. Come!'"

When Francis was among others, he would laugh and frolic—would spring suddenly into the air and begin to dance, or would seize two sticks and play the "viol" while singing sacred songs he himself had composed. Doubtless he did so to encourage his companions, realizing perfectly well that the soul suffers, the body hungers, that man's endurance is nil. When he was alone, however, his tears began to flow. He would beat his chest, roll in the thorns and nettles, lift his hands to heaven and cry, "All day long I search for thee desperately, Lord; all night long while I am asleep thou searchest for me. O Lord, when, when, as night gives way to day, shall we meet?"

Another time I heard him cry, his eyes pinned on heaven: "I don't want to live any more. Undress me, Lord. Save me from my body. Take me!"

Each dawn, when the birds begin to sing again, or at midday when he plunged into the cooling shade of the forest, or at night, sitting in the moonlight or beneath the stars, he would shudder from inexpressible joy and gaze at me, his eyes filled with tears. "What miracles these are, Brother Leo!" he would say. "And he who created such beauty—what then must he be? What can we call him?"

"God, Brother Francis," I answered.

"No, not God, not God," he cried. "That name is heavy, it crushes bones. . . . Not God—Father!"

One night Francis was roaming the lanes of Assisi. The moon had come up fully round and was suspended in the center of the heavens; the entire earth was floating buoyantly in the air. He looked, but could see no one standing in the doorways to enjoy the great miracle. Dashing to the church, he ascended the bell tower and began to toll the bell as though some calamity had taken place. The terrified people awoke with a start thinking there must be a fire, and ran half-naked to the courtyard of San Ruffino's, where they saw Francis ringing the bell furiously.

"Why are you ringing the bell?" they yelled at him. "What's happened?"

"Lift up your eyes, my friends," Francis answered them from the top of the bell tower. "Lift up your eyes; look at the moon!"

That was the kind of man blessed Francis was; at least that was the way he appeared to me. I say this, but I am really not sure. How can I ever know what he was like, who he was? Is it possible that he himself did not know? I remember one wintery day when he was at the Portiuncula, sitting on the threshold sunning himself. A young man arrived, out of breath, and stood before him.

"Where is Francis, Bernardone's son?" he asked, his tongue hanging out of his mouth. "Where can I find the new saint so that I may fall at his feet? For months now I have been roaming the streets looking for him. For the love of Christ, my brother, tell me where he is."

"Where is Francis, Bernardone's son?" replied Francis, shaking his head. "Where is Francis, Bernardone's son? What is this Francis? Who is he? I am looking for him also, my brother. I have been looking for him now for years. Give me your hand and let us go find him!" *

33 Bridge Street
Hamilton, Massachusetts
01936

September 8, 1982

COMING HOME
470 Castro Street
Box 3238
San Francisco, CA
94114

Dear Friends/workers at COMING HOME,

Two years ago today I was in Intensive Care in the local Beverly Hospital after my first, of three, operations for cancer. I am presently under both chemotherapy, and radiation at the Edward Pickering Parker Radiation Unit at Salem Hospital, Salem, Massachusetts.

The prospect of starting a COMING HOME chapter here on the East Coast looks very good, indeed. We are in favor of this type of chapter, rather than the limits of Shanti Project, as the needs of "a support system for gay men and lesbians who face life-threatening illness(es)" are varied/diversified in nature - yet, there is unity in their homosexual orientation.

Personally, I was a charter member of The Universal Fellowship of Metropolitan Community Churches/ Boston Chapter in February of 1972, and one of the founders of the Boston Chapter of Integrity, so I know the ropes, so to speak. Our local ^{oncology} social service staff member at the Salem Hospital, Ms. Janet Kurtz, M.S.W., has been working with me on the idea for several months and we will be having an organizational meeting on Weds., September 15th. We are hoping for a goodly "in-put" from our local North Shore Gay and Lesbian Alliance at that meeting.

Please forward any, or all, information about your organization. Particularly desirable would be a cover letter explaining your initial organizational pains.

Learning to deal with COMING HOME, a
John Richard Penney, *Dick*

LEARNING TO DEAL WITH DEATH AND DYING

BY SUE ZEMEL

David, a 47-year-old gay man, lies on a comfortable bed of pillows. A deep-red robe hangs loosely on his body. James snuggles beside him and rests his head on his lover's shoulder. Thriving plants fill the patio, visible from David's living-room bedside. As the three of us spend the afternoon talking, I am reminded of a line from a book by Gerda Lerner, *A Death of One's Own*: "Acceptance of death is the key to life."

David has a terminal case of Kaposi's sarcoma, a rare cancer that has recently shown up in the gay male community. He first noticed bluish spots on his skin two years ago, shortly after he got involved with James.

"David knew he was embarking on a

"People seem to sense this energy."

James smiles and lightly strokes David's arm. "Some aspects have been tragic," he adds. "I feel a great deal of loss and, as Elizabeth Kubler Ross points out, there are many little deaths that happen along the way."

James and David repeatedly affirm their love and respect for each other. They express their feelings directly and state their fears openly.

"I have had to accept that I can't nurse David back to health. But I can make his dying easier and share this process with him on an emotional and spiritual level," says James.

"Sometimes I worry that I'm a burden for James," David admits.

"And I worry that I'm a burden for David, especially when I hang around here moping."

The two men reassure each other with

"In the gay/lesbian community we are conspicuously not looking at aging and this fact of death—and that concerns me," said Stafford Buckeley, a gay gerontologist and board member of Coming Home, a support system for gay men and lesbians who face life-threatening illness.

big change in his life when he met me," says James. "Dealing with cancer has been part of our relationship from the beginning."

After undergoing six unsuccessful chemotherapy treatments, which he refers to as "a cure worse than the disease" because of the debilitating side effects, David has come home to die with the support of his lover and a circle of friends and family members.

"Our relationship used to be very exclusive. Now it's just the opposite," says James, who is a gentle and sensitive man, several years younger than his lover. David has designated James executor of his estate, and when David dies, James plans to move to the country to live on land he and David purchased with a third friend.

As soon as word of David's illness got around, James says, their social life blossomed. "People come over to visit constantly and have helped both of us out practically and emotionally. Our support system has been just wonderful," he notes.

"This is a vital and dynamic time, a process of tremendous honesty and growth," concurs David, who describes himself as a strongly spiritual person.

Sue Zemel is a frequent contributor to *The Advocate* and other gay and lesbian publications.

a lightness that seems to come from clear understanding. "It is important for us to keep laughing," David remarks.

Halfway through our interview the telephone by David's bedside rings. It is Jim Geary, a gay man who directs the Shanti Project, a volunteer counseling service in Berkeley that provides emotional support to patients and families facing the ordeal of life-threatening illness and death. There are about 150 similar projects throughout the United States. Geary, who recently formed a support group at Shanti for gay men who have Kaposi's sarcoma, has called to help David make his funeral arrangements.

"When we talk about death and dying, it's the practical things that really start to get people down," explained Sandy, a psychologist who participated on a panel discussion called "Death of a Mate" at the Lesbian/Gay Aging Conference held in Los Angeles. "Emotionally and physically there isn't a lot of room for growth when the person with the cancer or the illness can't get beyond the pain, and the person who's caring for that person is hassling with hospitals, physicians and nurses, and is worried about dealing with family members, getting power of attorney and resolving other legal matters.")

In many respects, David's story is atypical. With the support of his lover,

(CONTINUED ON PAGE 33)

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friends, family members and advocates such as Geary, he has taken control of his dying process, thus avoiding numerous problems gay men and lesbians face as a result of discrimination.

In the course of researching this article I heard disturbing accounts of lovers who were denied access to hospital rooms and to intensive care units, and were excluded from funerals by homophobic family members who have legal rights that often supersede the dying person's wishes. Possessions have been wrested from lovers, and in most states laws such as the inheritance tax for unrelated persons can result in the loss of jointly owned property. Problems with contested wills, insurance policies and Social Security benefits are also commonplace.

Lesbian and gay relationships have been invalidated on emotional as well as material levels. Grievors have been told that the loss of their partners is not significant because "homosexual love is not as deep as heterosexual love." Other gay men and lesbians have been met with "Oh good—now that so-and-so is dead you can get on with a normal life."

In literature about death and dying, experts talk about people having unfinished business that they feel a need to complete when they know or suspect they are dying. For lesbians and gay men this unfinished business often relates to coming out.

Geary told me about a bereaved client who came out to his parents upon the death of his lover of 20 years. The parents responded by insisting that he was "not really gay," and the man was left with a feeling of double grief.

In the case of a dying parent, gay men and lesbians must often grapple with the question of whether or not to come out to the parent before he or she dies. While they do not want to cause the dying parent pain, they may also have a valid need to disclose their identity.

I learned of an exceptional situation in which several lesbians took part in the dying process of one woman's mother. This story, like David's, provides an excellent model for gay and nongay people alike.

Rose, Vicki's 56-year-old mother, flew from Florida to Vermont to spend the final two weeks of her life with her daughter and 12 other women, all of whom belonged to the small lesbian community of Burlington.

In Gleneyrie, the lakeside house of one of the women, they set up a hospice, a term derived from the medieval world for a place of shelter for travelers on a difficult journey.

Rose had melanoma, a type of brain cancer. Surgery, chemotherapy and alternative cancer therapies could not stop the cancer, which spread throughout her body. When Rose arrived in Vermont, she decided not to take any further medication. She also chose to stop eating and drinking.

During the time the women cared for Rose, they kept a journal to record their feelings about her dying process.

These last 24 hours have been the most intense I could ever have believed. It began and ended with such intimacy with Rose. Lots of small kisses on lips and fingertips shared between us yesterday morning . . . In between some difficult questions to Rose about picture taking, asking her permission to write

about her and feeling a withdrawal—perhaps by both of us—I felt like I was on a roller coaster ride with my emotions, struggling with validating my own experiences, struggling with a lot of "shoulds" and struggling with a new awkwardness that had risen to the surface. The support and caring shared with the women here gave me the space to work it through . . .

Dying is taken from us in big ways. Dying is not just for the dying person—although a choice to die alone is strong and beautiful. But I've learned in the past two weeks that the dying process, if it includes friends, is for them too. Letting go, needing rituals, sharing the care of someone dying is greatly for the loving friends of that person. We must see/know this loving, and trust in ourselves that we will be able to die with self-love and power and dignity, that we will be able to have some control in the process.

Dorwin Jones, a gay gerontologist who is the executive director of the Meals on Wheels program, which serves hot meals to gay and nongay seniors living in San Francisco, raised the issue of older gay men and lesbians who die in isolation.

"Many gay people who are in their 70s, 80s, and 90s have remained in the closet. It is difficult for them to reach a point where they are comfortable talking to other gay men and lesbians," Jones pointed out. "We need to reach these people and to start taking better care of our own."

"In the gay/lesbian community we are conspicuously not looking at aging and this fact of death—and that concerns me," said Stafford Buckeley, a gay gerontologist and board member of Coming Home.

Coming Home is a newly established support system for gay men and lesbians who face life-threatening illness. Coming Home, the first gay/lesbian organization of its kind, will also provide services to gay men and lesbians who are grieving and will hold workshops to educate the gay community about death and dying.

According to board member Carole Fitzgibbons, a trained volunteer staff at Coming Home will begin seeing clients in the early summer. "In the meantime, we are doing outreach in the Bay Area, raising money and recruiting people to work with us on this project," Fitzgibbons said.

Carole Migden, executive director of Operation Concern, a gay/lesbian mental health clinic in San Francisco, also indicated the dire need for services for dying gay men and lesbians.

"There are differences in the ways we live our lives as gay men and lesbians," she noted, "and there may also be differences in how we want to die."

Two days before Christmas I heard from a friend that David, the gay man whose story I told at the beginning of this article, had died. James and some of the men and women who had shared in David's dying process were with him at home when he died, and participated in a ritual that lasted until the early morning.

"The closer I get to death, the more I hesitate to describe it," David had told me on the day of our interview. "I don't think of death as an ending. It is really a transition."

[You can contact Coming Home at 470 Castro St., Box 3238, San Francisco, CA 94114 or call (415) 441-4800.]

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POETRY AND PAIN

WRITER CHRIS HEWITT TAKES AIM AT STRAIGHT SENSIBILITY

"What gay, disabled and other minority people have in common is that your average straight, middle-class person is afraid of them because they are different," says poet-playwright Chris Hewitt. "We are victims of fear and ignorance."

Hewitt, himself a victim of a brittle-bone disease, addresses questions of disability and sexuality in his writing, which he pursues as a graduate student at the University of Iowa.

"One of the hardest things if you're disabled is to think of yourself as attractive, because you are so different from the media image of the gym-trained Castro Street boy," notes Hewitt. "Of course, sometimes I get angry because not fitting in physically does bar me from a lot of sexual activity that I would otherwise have. But there has to be a certain amount of warmth and feeling with someone I go to bed with, whether they are disabled or able-bodied. I have done one-night stands but found them very empty. To me the warmth, intelligence and awareness of the person is very important."

Hewitt, who has lived in San Francisco and still visits it frequently, is wary about the progress gay liberation is making in Middle America. "It's easy to sit on your ass in San Francisco and say, 'Isn't it wonderful being gay?' But get outside, over the Berkeley Hills, and you're in trouble!"

Hewitt's play "Love Is Called One in the Same" was produced on National Public Radio in 1974. He hopes his work will make the gay community more supportive of the disabled and the larger community more supportive of both gays and the disabled. "Gay people and disabled people have to realize that we have as much right to what we want as anyone else does. We don't have to be grateful anymore, or to think the world is a greater place because we are being given what everybody else gets more easily."

Activist though he is, Hewitt is wary of preaching. "I don't want to just spout off with political dogma in my poetry," he says. "I want to say something that can in some way educate the straight sensibility."

—Greg Day

cludes. "That's not true."

Rick Martin, who was felled by a mid-life stroke, knows all about "opening new windows." Twice he has had to rebuild his life almost from scratch.

During the McCarthy era, Martin was forced to take a dishonorable discharge from the Air Force (the "alternative" was to be court-martialed) after Air Force Intelligence (or as Martin calls them, "the Dirty Tricks Department") photographed him in bed with another Air Force officer.

"I found out that they had been following me over a period of almost four years, as if I were some kind of criminal. A dangerous type of criminal," he laughs, "one who refused to get married!" He says that in those days it was like having a neon sign constantly flashing in front of you: "Get married! Get married!"

Martin joined the Air Force during World War II and flew 22 combat missions over Germany. "I returned home from the war without being injured and without any of my six crew members being injured," he notes with pride.

He returned to college and earned a doctorate in economics. When he learned the Air Force needed officers, Martin took the Air Force exam as a lark, passed it and on a whim re-upped

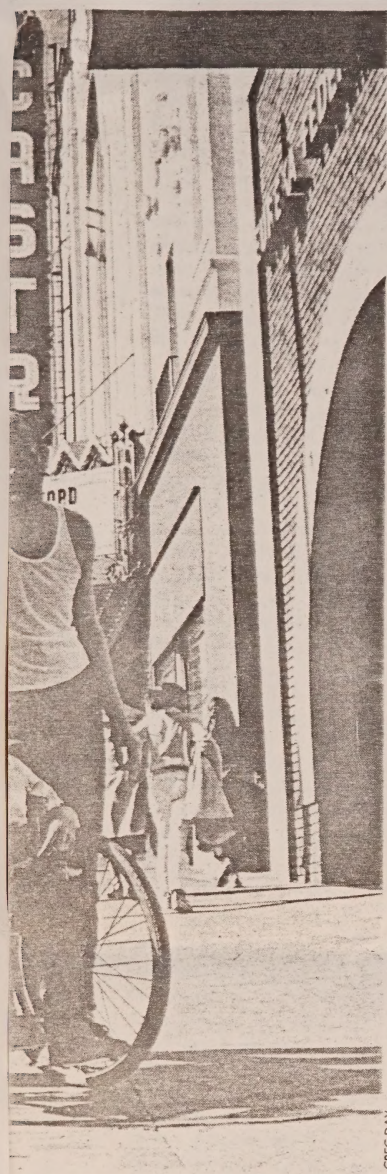
for four more years. That was when the homophobic ax fell.

The dishonorable discharge meant no pension from the Air Force and made it next to impossible for Martin to find work, despite his doctorate in economics. He had used up all of his Air Force savings when at last he landed a job—as a traveling auditor with an oil company. After 10½ years with the oil company, he had a stroke but after rehabilitation managed to work for 10 more years with the same corporation. It was difficult, however, because he had partially lost the use of his left hand. "They made no effort to find a job that would be easier for me," Martin says, adding that he was virtually forced to take an early retirement and then had to battle with Social Security for 27 months to get his disability payments.

"My life changed socially more than any other way," Martin says of the immediate aftereffects of his stroke. "The people (both straight and gay) who I thought were my closest friends after a short time didn't bother to keep in touch with me . . . I tried to keep up with them for a while and finally realized they weren't interested."

"I still have close friends from that period, some from a long time before I was afflicted with a stroke. I found out who my friends really were."

Martin is proud of his physical condi-



GREG DAY



VERATT

part of a state-funded series of California in controversy (see page 15).

diagnosed. Relatively mild as it is, it affects every area of my body. I have tremors, my head shakes, my left eye twitches, the use of my left hand is impaired and my speech can be slurred. When I am relaxed, the symptoms are negligible. But when I am ill at ease, the symptoms—particularly the tremors—are unavoidable and embarrassing. I usually have my symptoms well under control, however, and have always been treated by everyone I know as an equal, if somewhat eccentric, individual. My entire education was in public schools (with physical and occupational therapy until I was 13 at a United Cerebral Palsy school), and I graduated from California State University at Northridge with a BA in journalism.

For me, cerebral palsy has been the "norm." At the least it is bothersome, at the worst frustrating and, sometimes, depressing. Just how frustrating and depressing it could be I discovered when I began my career in writing and then came out. That process did, indeed, amount to coming out of a double closet.

After graduating from college (still in the closet, although none too securely), I spent two solid months applying for every conceivable type of job. (One woman turned me down for a position as librarian because I "would have to meet the public.") Such job discrimination is now (illegal.) With the support of college friends already working on newspapers, at last I was hired by a reluctant editor ("I doubt if you can do the job") to work as a reporter on the daily *Conejo News-Chronicle* in Thousand Oaks, Calif. When I left the paper, I was education editor as well as entertainment editor and had been nominated by that doubting editor for the National Headliner Award for my coverage of local schools.

But through all this I almost completely suppressed my being gay. I had been attracted to boys since my early adolescence but believed the myth of the "right girl," while continually having more and stronger crushes on many of my best male friends. In college, the suppression of my gayness led to depression. I was unable to sleep. I cried frequently. I knew the reason but was afraid to tell any of my friends. In desperation I went to the college psychiatrist and began to accept my total self.

But a double closet has extra strong walls and a tightly barred door. Not only was I afraid of losing my job, I didn't know any gays. I had accepted the stereotype of gays wanting only perfect men. I didn't believe that any gay would want me as a friend, let alone as a lover.

But I began to see through the stereotypes in the course of my fearful, yet liberating, samplings of the gay world. I went to a gay bar and was invited to join a group of gays for drinks, but I self-consciously turned down an invitation to a party. I went to a gay bath but was so unsure of myself I spent most of the time locked in my cubicle. I needed support and understanding.

Finally, one Saturday evening, fortified with tranquilizers, I went to the Los Angeles Gay Community Services Center. I felt at ease there without the tensions of the bars and the baths. My head bobbing about from the tremors, I struck up a conversation with a man I was attracted to. I talked about my disability. He said it didn't bother him; he had a nephew with cerebral palsy and he understood. I don't know if it was a line or

not, but it worked. We spent the night together—a first for me—and a sizable chink had been broken in the wall of my gay closet. A few years later a man (who is still a friend) propositioned me and we spent two weekends together. Bolstered by my fling, I decided the closet was no longer (nor had ever been) a place for me. The stereotypes and misconceptions were gone. I came out.

I found there were gays who cared about me as a total person. Through rap sessions, a sex therapy group, faerie circles and just meeting and being open with other gays, I have discovered that my fears and apprehensions about coming out weren't that much different from the experience of other gays. I found little discrimination. One of the "better" gay baths refused to admit me (they wanted three photo IDs); once I was refused admittance to a bar but was allowed in when I told them I had cerebral palsy. Many gay—like straight—businesses need to make their buildings accessible to people in wheelchairs.

Yes, there has been some rejection, but other gays have almost invariably shown me acceptance, understanding and consideration.

I just keep opening new doors, and each time I find the walls of prejudice, fear and downright stupidity crumble a bit more.

ORGANIZATIONS AND SERVICES FOR DISABLED LESBIANS AND GAYS

Centre du Christ Libérateur
3 bis, Rue Clairaut

75017 Paris, France
Contact: Pasteur J. Douce
Has services for gays and lesbians and is interested in services for the disabled.

Gay and Lesbian Blind

110 East 23rd St., #502
New York, NY 10010
Attn: Raul Lugo
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Gay Social Services Project

Ville Marie Social Service Centre
Centre City Area Service Centre
5 Weredale Park
Montreal, Quebec H3Z 1Y5
Contact: Fo Niemi
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A program for disabled lesbians and gays is forming.

Jarrod International

1278 Glenneyre, Suite 100
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Jarrod is an advertising service for disabled gays and those who would like to meet disabled gays. The ads are published in a quarterly catalogue.

Lambda Research Center for the Blind

Box 1319
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(312) 274-0511
Social, research and legal services for the blind.

Los Angeles Gay and Lesbian Community Services Center

1213 N. Highland Ave.
Los Angeles, CA 90028
(213) 464-7400

The center has no specific programs for the disabled, but its regular services are open to all. The staff is trained in the needs of the disabled and can make referrals. (There are many lesbian and gay centers throughout the country. Check your local phone book.)

National Rainbow Alliance of the Deaf

SCRSD
Box 1355
Burbank, CA 91507

A social group for gay and lesbian deaf. All are welcome to their meetings, but a knowledge of sign language is helpful. They have 18 chapters.

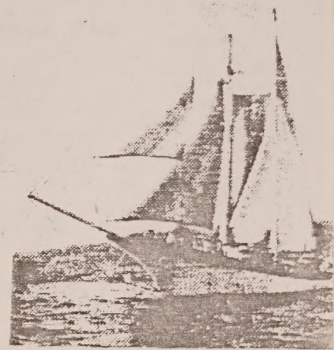
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Appointed _____

Minister's Initials _____

EXHORTERS' REPORT

NAME _____ MONTH _____

Services Attended _____ Classes or Discussion Groups Led _____

Services Participated _____ Counseling Sessions _____

Communion Participated _____ Holy Unions (Names: _____)

Sermons Given _____ Public Events _____

Visitation: (Prison _____), (Hospital _____), (Nursing Home), (Other _____)

Counseling ; List the persons with whom you have been counseling. On a separate sheet of paper, give a short report of the problem, the duration, and an assesment of your effectiveness.

Social action: Give a brief summary of the social action activities you have participated in this month. How effective were they? How could they have been improved?

Teaching & Leadership: Give a brief summary of the classes or discussion groups you have led this month. How effective were they? How could they have been improved?

Studies to Increase Effectiveness:

_____ - What educational plan are you following?
What are you doing to increase your ability to minister to this congregation?
(Include books you are reading.)

1982-1983

CHURCH YEAR CALENDAR for the Family

SEASON	▼ SUNDAY	FIRST LESSON	SECOND LESSON	GOSPEL	HYMN OF THE DAY	
Green Red Pentecost White Red Dominant White	May 29	The Holy Trinity	Prov. 8:22-31	Rom. 5:1-5	John 16:12-15	Father most holy, merciful, and tender
	June 5	2nd Sunday a. Pentecost	1 Kings 8:(22-23, 27-30) 41-43	Gal. 1:1-10	Luke 7:1-10	Lord, whose love in humble service
	June 12	3rd Sunday a. Pentecost	1 Kings 17:17-24	Gal. 1:11-24	Luke 7:11-17	When in the hour of deepest need
	June 19	4th Sunday a. Pentecost	2 Sam. 11:26-12:10, 13-15	Gal. 2:11-21	Luke 7:36-50	O Jesus, joy of loving hearts
	June 26	5th Sunday a. Pentecost	Zech. 12:7-10	Gal. 3:23-29	Luke 9:18-24	Christ is made the sure foundation
	July 3	6th Sunday a. Pentecost	1 Kings 19:14-21	Gal. 5:1, 13-25	Luke 9:51-62	O God, send heralds who will never falter
	July 10	7th Sunday a. Pentecost	Isa. 66:10-14	Gal. 6:1-10, 14-16	Luke 10:1-12, 16 (17-20)	Jesus shall reign where'er the sun
	July 17	8th Sunday a. Pentecost	Deut. 30:9-14	Col. 1:1-14	Luke 10:25-37	O God of mercy, God of light
	July 24	9th Sunday a. Pentecost	Gen. 18:1-10a (10b-14)	Col. 1:21-28	Luke 10:38-42	Lord, thee I love with all my heart
	July 31	10th Sunday a. Pentecost	Gen. 18:20-32	Col. 2:6-15	Luke 11:1-13	Lord, teach us how to pray aright
	Aug. 7	11th Sunday a. Pentecost	Eccles. 1:2; 2:18-26	Col. 3:1-11	Luke 12:13-21	Soft of God, eternal Savior
	Aug. 14	12th Sunday a. Pentecost	Gen. 15:1-6	Heb. 11:1-3, 8-16	Luke 12:32-40	Rise, my soul, to watch and pray
	Aug. 21	13th Sunday a. Pentecost	Jer. 23:23-29	Heb. 12:1-13	Luke 12:49-53	Lord, keep us steadfast in your Word
	Aug. 28	14th Sunday a. Pentecost	Isa. 66:18-23	Heb. 12:18-24	Luke 13:22-30	A multitude comes from the east and the west
	Sept. 4	15th Sunday a. Pentecost	Prov. 25:6-7	Heb. 13:1-8	Luke 14:1, 7-14	O God of earth and altar
	Sept. 11	16th Sunday a. Pentecost	Prov. 9:8-12	Philemon 1 (2-9) 10-21	Luke 14:25-33	Take my life, that I may be
	Sept. 18	17th Sunday a. Pentecost	Exod. 32:7-14	1 Tim. 1:12-17	Luke 15:1-10	Jesus sinners will receive
	Sept. 25	18th Sunday a. Pentecost	Amos 8:4-7	1 Tim. 2:1-8	Luke 16:1-13	Father eternal, ruler of creation
	Oct. 2	19th Sunday a. Pentecost	Amos 6:1-7	1 Tim. 6:6-16	Luke 16:19-31	Oh, praise the Lord, my soul!
	Oct. 9	20th Sunday a. Pentecost	Hab. 1:1-3; 2:1-4	2 Tim. 1:3-14	Luke 17:1-10	O Jesus, I have promised
	Oct. 10	Thanksgiving Day—Canada	Deut. 8:1-10	Phil. 4:6-20	Luke 17:11-19	Now thank we all our God
	Oct. 16	21st Sunday a. Pentecost	Ruth 1:1-19a	2 Tim. 2:8-13	Luke 17:11-19	Your hand, O Lord, in days of old
	Oct. 23	22nd Sunday a. Pentecost	Gen. 32:22-30	2 Tim. 3:14-4:5	Luke 18:1-8a	Out of the depths I cry to you
	Oct. 30	Rel. 23rd Sunday a. Pentecost	Deut. 10:12-22	2 Tim. 4:6-8, 16-18	Luke 18:9-14	To you, omniscient Lord of all
	Nov. 6	All Saints' Sunday	Isa. 26:1-4, 8-9, 12-13, 19-21	Rev. 21:9-11, 22-27 (22:1-5)	Matt. 5:1-12	For all your saints, O Lord
		or 24th Sunday a. Pentecost	Exod. 34:5-9	2 Thess. 1:1-5, 11-12	Luke 19:1-10	If you but trust in God to guide you
	Nov. 13	25th Sunday a. Pentecost	1 Chron. 29:10-13	2 Thess. 2:13-3:5	Luke 20:27-38	I know that my Redeemer lives!
	Nov. 20	Christ the King	Jer. 23:2-6	Col. 1:13-20	Luke 23:35-43	O Jesus, king most wonderful!
	Nov. 24	Thanksgiving Day—U.S.A.	Deut. 8:1-10	Phil. 4:6-20	Luke 17:11-19	Now thank we all our God

Imagine That - Using fantasy in spiritual direction.
4:50 L. Martine

"Thomist"

God Tree - Self Tree

God tree bigger -

Bonhoeffer - Letters + Poems from Prison

Imagination can make explicit what is implicit in us.

+ Plan

More aware of what is happening - ^{tone} phrasing, etc.

Anticipate (well, badly)

Enlarge knowledge of ~~love~~ love

~~Self~~
Self
God

"If you do not treat yourself well, I am not safe in you."

Imagination

Speak, read, write

Make lists -

Making decisions (if not able to imagine, probably not moral).

Worrying

Managing conflicts

Appreciating humor

Anticipating the future

Sister Brute

Prayer is not MBO.

MBO - Management by Objectives

Love your crooked neighbor & all your crooked heart.

Pub. 3:28 Press

Pamela Hughes, Ed.

\$200

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Ft. Lauderdale 33305

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Astoria

Beast of Burden

Jagger-Richard

I'll never be your beast of burden
My back is broke and it's a hurtin'
All I want is for you to make love to me

I'll never be your beast of burden
I've walked for miles, my feet are hurtin'
All I want is for you to make love to me

Am I hard enough
Am I rough enough
Am I rich enough
I'm not to blind to see

I'll never be your beast of burden
So let's go home and draw the curtains
Music on the radio, come on, girl, sweet love to me

You're a pretty, pretty girl (etc.)
Come on baby, please please please

You can put me out on the street
You can put me out with no shoes on my feet
But, put me out, put me out, put me out of misery

All the sickness, I could suck it down
Fallout, I could shrug it off
There's one thing, baby, I don't understand
You keep on tellin me I ain't your kind of man

I'll never be your beast of burden
I'll never be your beast of burden
Never, Never, Never, Never be

I don't need no beast of burden
Need no fussin, need no nursin
Never, never, never, never, never need

